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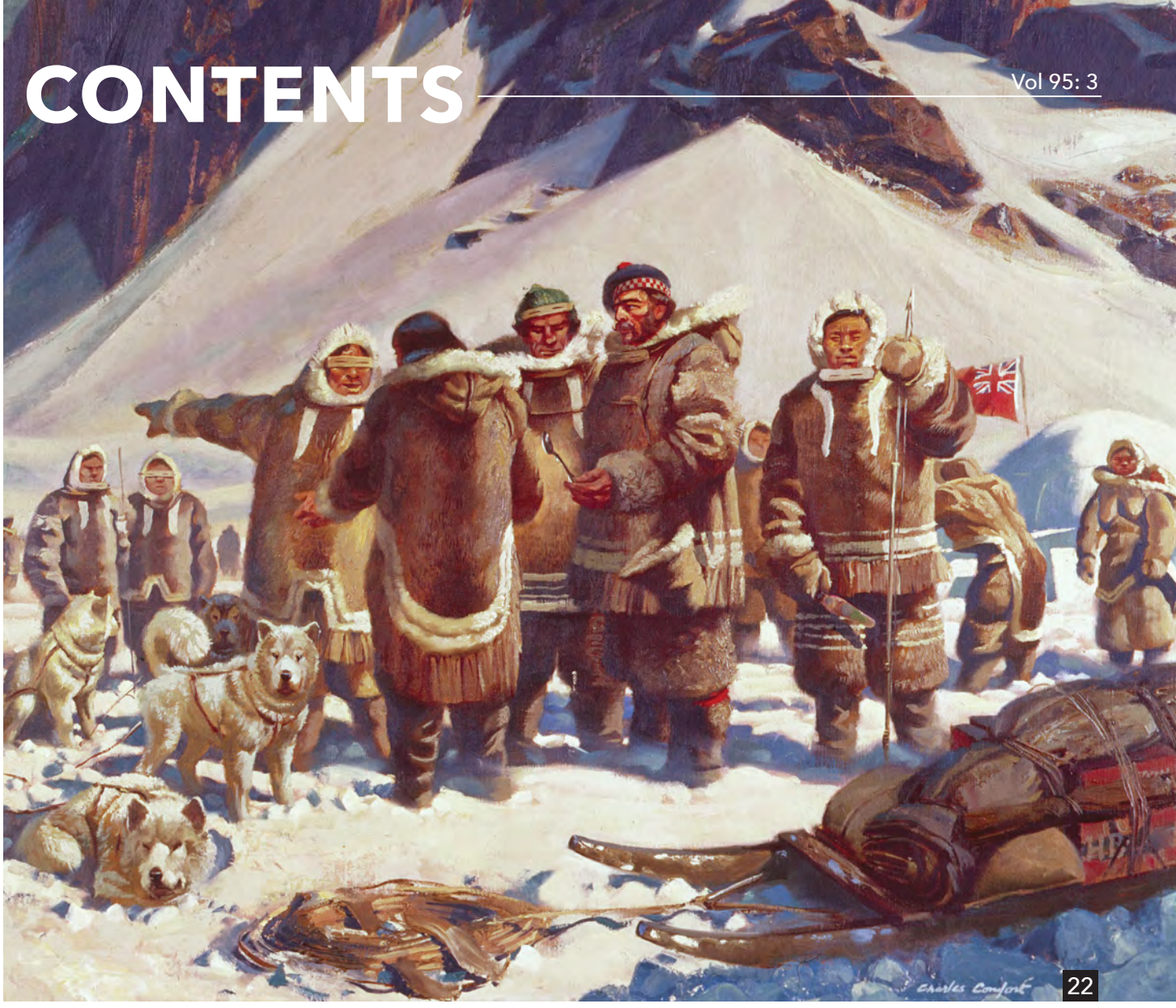

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On the cover

Hudson's Bay Company Arctic explorer John Rae, as rendered by contemporary artist David Seguin.

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COMING UP IN CANADA'S HISTORY

The Fall of New France

In the mid-eighteenth century, a large part of North America looked a lot like France. How did a seemingly permanent empire unravel in just a few short years? Plus: Canada's A-bomb secret, the gentlemen settlers of Canada's West, and the giant squid of Newfoundland.

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Frozen in time

The statue stands near the end of a one-way street in Spilsby, England, its right hand clutching a telescope, its left resting on a bronze anchor.

Unveiled in 1861, the imposing likeness of Rear Admiral Sir John Franklin is full of symbolism — exactly as his wife, Jane, Lady Franklin, intended when she lobbied to have the monument erected in her husband's hometown.

The statue, as well as the inscription on its base — "Sir John Franklin / Discoverer of the North West Passage" — was part of a calculated campaign by the grieving widow to cement her husband's legacy.

When John Franklin set out for the Arctic in 1845, he hoped it would be the crowning glory of a somewhat distinguished career. When he didn't return, a succession of search missions failed to find him; one would-be rescuer, however, did find bones belonging to Franklin's crew — along with disturbing evidence of cannibalism.

The Franklin statue certainly stands as a poignant testament to Lady Franklin's love and devotion. It's also a sham, for Franklin and his crew did not, as the saying went, forge "the last link with their lives."

So, if Sir John can't claim the crown, then who did find the Northwest Passage?

It's a question that assumed greater urgency with last year's discovery of HMS *Erebus*, one of two ships that made up the Franklin expedition. Parks Canada confirmed the location of the vessel in September 2014 and returned to its resting place under the waters of Victoria Strait, Nunavut, in April 2015 to continue exploration of the wreck. A key goal for 2015 will be to locate *Erebus*'s sister ship, HMS *Terror*.

I'm guessing that most Canadians simply assume that Franklin found the passage. It's unfortunate because, while Sir John has claimed the glory, the man who really achieved the deed died having never received recogition for his feat.

In this issue, bestselling author and Arctic exploration expert Ken McGoogan sets the record straight. His story, "Who Found the Northwest Passage," sorts the contenders from the pretenders, once and for all.

Elsewhere in this issue, we bring you a tale from the Magdalen Islands of a mysterious "Frozen Man" who gave residents a terrible fright in the 1870s; we explore how the Great War helped women drivers win the right to the road; we travel back to the early days of mail service in Upper Canada; and we explore the myriad ways Magna Carta — a copy of which is currently touring Canada — has influenced the rights and freedoms we take for granted today.

CONTRIBUTORS

Ken McGoogan ("Who Found the Northwest Passage?") has published a dozen books, including *Fatal Passage* and *Lady Franklin's Revenge*. He teaches creative non-fiction at the University of Toronto and at University of King's College and has sailed the Northwest Passage several times as an author-historian with Adventure Canada.

Q&A: How has the Northwest Passage changed over time?

The striking difference is the absence of ice for a couple of months each year. Where earlier explorers encountered impassable ice, today we can often sail freely.

Patricia Kirby ("The Frozen Man") is a watercolourist and writer who began her career in corporate communications as a translator. She has been published in *Plant and Garden* and the anthology *Grandfather, Father and Me.* She continues her research into her ancestor, Augustin Le Bourdais.

Christa Thomas ("Angels Behind the Wheel") was a professor of English literature and women's studies at the University of Ottawa. She wrote for various publications. Sadly, Thomas died suddenly on January 3, 2015, of complications from surgery. She is survived by her husband, Ron Thomas.

Christopher Moore ("The Great Charter") is a historian and long-time contributor to *Canada's History*. His latest book — *Three Weeks in Quebec City: The Meeting That Made Canada* — is about the 1864 conference where the principles of Canada's Constitution were laid down.

PHOTO TOP LEFT: ANDREW WORKMAN

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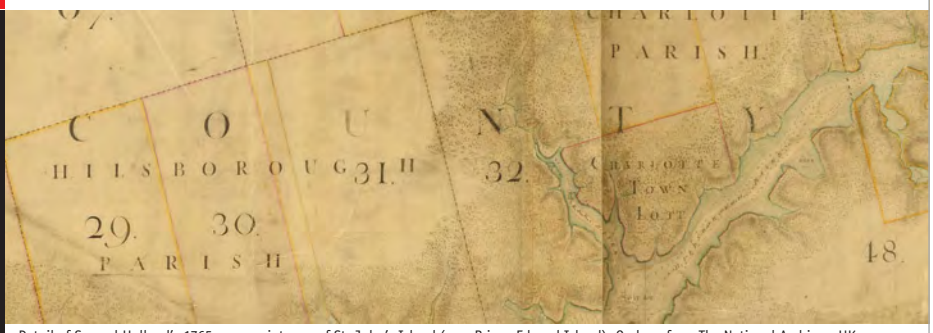
Marking the 250th anniversary of Holland's survey and map, this exhibition will explore how the map is a product of imperial rivalries and imperial policy-making for the British Empire and the critical role it played as a template for the settlement and development of PEI.



Detail of Samuel Holland's 1765 manuscript map of St. John's Island (now Prince Edward Island). On loan from The National Archives, UK

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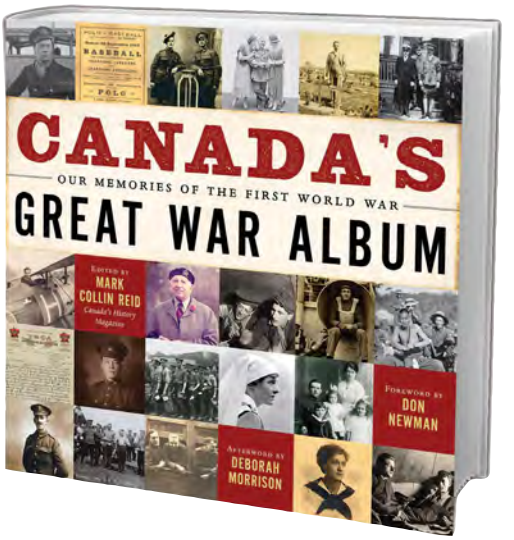

I finished reading your book, *Canada's Great War Album*, a few weeks ago and want to extend my heartfelt thanks to all of those who wrote, compiled, edited, and contributed to this work of remembrance. I'm eighteen, and history is one of my passions, so imagine my excitement when I received this book for Christmas!

It opened my eyes to different aspects of the war, in particular the silence and struggles of French Canadians and the children affected by the war on the home front. The book helped narrow the gap for me between history and reality, introducing me to the faces, the lives, and the people who called themselves Canadians.

Thank you again, especially to those who sent in their beloved photos and war artifacts that give us a glimpse into their ancestors' lives. They have enriched my own life.

Sarah Rempel
Courtenay, British Columbia

Family ties to McCrae

The definitive article on John McCrae ["Born of Fire and Blood," April-May 2015] is splendid. It is of particular interest to our family, as Dr. Norman Guiou, who was quoted on page 25, was my uncle. He wrote of his close association with John McCrae and Bonfire in his 1985 autobiography, *Transfusion: A Canadian Surgeon's Story in War and Peace*.

Gwen Guiou Trask
Yarmouth, Nova Scotia

Strike up the band

In Nelle Oosterom's terrific article "Lasting Liberation" [April-May 2015] she mentions that there were not too many concrete reminders in Canada of the Dutch liberation. As a former military musician in the Canadian Forces I beg to differ. In 1952, as a result of the handover of Canadian equipment to the Dutch government, Canadian Defence Minister Brooke Claxton was asked what he wanted in return. He immediately replied, "bandsmen."

A deal was struck to enrol qualified Dutch musicians in the Canadian Forces. The superb musicians, such as clarinetist Hendrikus Dinglehoff, who came to staff our bands raised our cultural level on every front and are a lasting memorial to the Dutch influence in Canada.

Jack Koptstein, co-author of
The Heritage of Canadian Military Music
Chilliwack, British Columbia

Surviving hell

In the article "Lasting Liberation," the author writes: "The nineteen-year-olds had by then experienced more trauma than most people experience in a lifetime."

This refers to the Princess Patricia's Canadian Light Infantry, who arrived in Holland, via Italy, France, and Belgium, in 1945. My father was in this group, and I suspect that he suffered from post-traumatic stress disorder. He suffered in silence, except when drinking with his buddies. Even though the liberation was a joyous occasion, the trauma that the young soldiers experienced should not be forgotten.

Brian Fraser
Winnipeg

Smallpox tragedy

I found "A Pox on Our Nation" by Christopher Rutty [February-March 2015] a fascinating article on how human agency and fate are so intertwined in shaping history. The article well illustrates how these all played out on the West Coast.

Michael Clague,
Vancouver

Trains of thought

It is sad but true that for many Canadians railway travel is no longer a part of their daily lives. However, passenger trains still play a vital role, and I feel your railway stories ["Ties That Bind," December 2014-January 2015] should not have ended with 1967's Confederation Train, since many significant moments in Canada and its railway history have occurred in the last fifty years.

Jason Shron
President, Rapido Trains Inc.
Markham, Ontario

Murder, we wrote

It's curious that part of the title on the cover of the February-March 2015 issue about Captain James Cook used the word murder. Yet, in the article, author Barry Gough used the words killed or died. Murder implies fault, blame, or something sinister.

Roger A. Little
Nelson, British Columbia

Editors note: We have been found guilty. Murder is a legal term that does not apply here.

Errata

The author's note for "Ties that Bind" [December 2014-January 2015] should have stated island, not province, when referring to the last train in Newfoundland.

In a story in Currents [April-May 2015] reference was made to the Fugitive Slave Chapel in London, Ontario, being a stone structure. It is actually a wood-frame building.

Email comments to editors@CanadasHistory.ca or write to *Canada's History*, Bryce Hall Main Floor, 515 Portage Avenue, Winnipeg, MB R3B 2E9 Canada. Include your address and phone number. Letters may be edited for clarity or length.

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NEWS

Champlain's Dream hits small screen

A new six-part docudrama traces French explorer Samuel de Champlain's efforts to create a "New France" in the New World. Based on the book *Champlain's Dream*, by David Hackett Fischer, the French-language television production was produced by Groupe Média TFO. Quebec actor Maxime Le Flaguais plays Champlain, the founder of Quebec.

The series premiered on TFO, a French-language educational channel based in Ontario, in March. Producers aim to air the series on English TV later in 2015. See the trailer at CanadasHisory.ca/ChamplainsDream

Quebec actor Maxime Le Flaguais as Samuel de Champlain.

GROUPE MÉDIA TFO

OBJECT OF INTEREST

Inuit caribou-tooth parka

This woman's parka was made by Martha (Muqyunnik) Eetak, one of the last of the Padleimiut Inuit to live as a caribou hunter in Nunavut.

This was Eetak's first fancy amauti, a beaded garment used to carry babies and small children. The parka features 701 hand-drilled caribou teeth attached to the beaded fringes in traditional fashion. The beaded ovals represent *kamik* (mukluk) footprints, thought to be a reference to her husband, John Eetak, a hunter and shaman. The wavy green line around the cuffs represents a river. The dotted lines on the hood and shoulders represent caribou tracks.

When the caribou herds failed to appear in 1918, Eetak traded the amauti to a member of the Royal North West Mounted Police in exchange for tea, baking powder, lard, tobacco, flour, and sugar.

In June, the amauti tours four cities in Canada as part of an exhibit organized by the Agnes Etherington Art Centre at Queen's University. The theme of the exhibit is women's self-portraits. Eetak's parka is included because it tells the story of her life. — *Danelle Cloutier*

This artifact is part of the Hudson's Bay Company Collection at the Manitoba Museum.

The amauti's design includes 701 caribou teeth.

TAKE THE DAY OFF ...

JUNE 24

To remember the first baptism of Aboriginals in New France, which took place on this date in 1610. Less than a month after arriving at Port-Royal (now Annapolis Royal, Nova Scotia) Abbé Jessé Fléché baptized Mi'kmaq Chief Henri Membertou and twenty members of his family. More than one hundred Mi'kmaq were reportedly baptized before Fléché returned to France the following year, but Jesuits who arrived in 1611 were dismayed to discover that the baptized people knew little about the Catholic faith.

SIGNPOSTS

Forget, Saskatchewan

You might be tempted to joke that the residents of this village south-east of Regina are a tad forgetful, but the name is actually pronounced "for-zhay." The village of about fifty people is named after Saskatchewan's first lieutenant-governor, Amédée-Emmanuel Forget. He served in that position from 1905 until 1910. During that time, he and his wife, Henriette Drolet, became central figures in Regina's social scene. Forget had a long career in politics — he was appointed secretary of the Métis Commission in Manitoba in 1875, lieutenant-governor of the North-West Territories from 1898 to 1905, and, in 1911, to the Senate of Canada. — *Danelle Cloutier*

TOP RIGHT: ARTIFACT FROM THE MANITOBA MUSEUM / PHOTO BY ANDREW WORKMAN
LOWER RIGHT: PHOTO ILLUSTRATION MATTHEW YATHON

PHOTOGRAPHIC MEMORY

The Dust Bowl

A man kneels during a severe dust storm near Lethbridge, Alberta, circa 1929. The city of Lethbridge sits near the southwestern edge of the Palliser Triangle, a vast swath of semi-arid prairie stretching from southeastern Saskatchewan to southwestern Alberta and as far north as Saskatoon.

It was named after John Palliser, an explorer who travelled this region in the mid-1850s and warned that it was too dry for farming. Despite Palliser's cautions, the Canadian government at the turn of the twentieth century promoted the region heavily to immigrants, calling it "The Last Best West."

A host of settlers heeded the call, only to suffer catastrophe in the 1920s when drought struck. The dry spell lasted more than a decade, forcing thousands to leave for greener pastures. Today, thanks to modern farming and irrigation techniques, the Palliser Triangle forms part of Canada's breadbasket. — *Mark Collin Reid*

PROVINCIAL ARCHIVES OF ALBERTA

DRESS CODES

The T-shirt

Cut from the union suit — a full-bodied undergarment for men — the T-shirt remained hidden for years before finally taking centre stage as a fashion staple. In 1913, American sailors adopted T-shirts under their uniforms. In Canada, the navy made the T-shirt official garb for sailors in 1939; the army and air force didn't follow suit until 1963, when the armed forces introduced a unified uniform. The popularity of the garment exploded in 1951 in both Canada and the U.S. when actor Marlon Brando wore a basic white T-shirt in *A Street Car Named Desire*. In 1965, plastisol ink for fabrics was patented, allowing screen printing. T-shirts were no longer expected to remain a blank canvas. — *Jessica Knapp*

Greasers of the 1950s often rolled packs of cigarettes in their T-shirt sleeves.

Early T-shirts featured a round neckline – the crew neck. The V-neck came later.

T-shirts were typically made of cotton because it was cheap.

T-shirts were soon adorned with decals that sent messages or sold brands.

By the 1970s, T-shirts were popular with both men and women.

Canadian soldiers today wear green T-shirts, while sailors wear black, and air force personnel wear blue.

OLD WAYS

Brace and bit drill

Anyone today with a power drill can bore a hole, but it took a strong arm and ample elbow grease to operate a brace and bit. The first rudimentary metal drills appeared nearly four thousand years ago in Egypt. The brace took centuries longer to emerge; the concept was vastly improved in the late-medieval period with the invention of the U-shaped grip, which helped users to maintain a ninety-degree angle while drilling. The brace dwindled in popularity in 1889 with the invention of the electric drill, but the bit is still in use today.
— *Jessica Knapp/ Philip Knapp*

TAKE THE DAY OFF ...

JULY 3

To recall the day in 1934 that the Conservative government of R.B. Bennett passed the Natural Products Marketing Act, a forerunner of today's farm products marketing boards. In 1937, the U.K. Privy Council (then the highest court for Canada) decided — after a referral from William Lyon Mackenzie King's successor Liberal government — that the act infringed on provincial jurisdiction. In response, provinces such as British Columbia and Ontario prepared their own legislation to support struggling farmers.

TOP: ILLUSTRATION BY DAVID ORO

Q & A

Ills and thrills

Medical history re-enactor's show is not for the faint of heart

Feeling a bit under the weather? Be glad you live in the age of modern medicine. In centuries past, a trip to the doctor often proved more deadly than your actual illness. Dr. Greg Baran of Kingston, Ontario, is a re-enactor who often lectures while in the guise of a doctor from the eighteenth, nineteenth, or early twentieth centuries. He spoke to *Canada's History* recently about the evolution of medicine.

Dr. Greg Baran, right, and assistants conduct a staged amputation using a prosthetic leg.

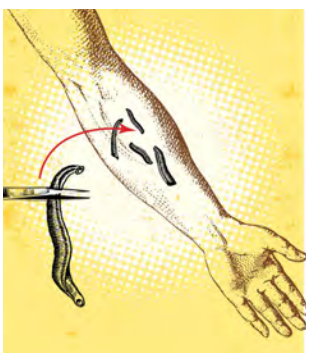
Describe a typical re-enactment.
We talk the crowd through how an amputation was done and then do it in real time. Of course, there's spurting "blood." The younger age groups are fascinated by the gore and can't get enough of that. The bloodier it is, the more interested they are. The older group's reaction is disbelief. Some have even fainted.

How difficult was life for surgeons back then?
There was considerable stress on surgeons. [Some] resorted to alcohol to help them cope with the situation. A lot of these men suffered in silence.

It was no picnic for patients, either.
For what they endured, under surgical conditions or in life in the battlefield, it is hard to comprehend how people survived.

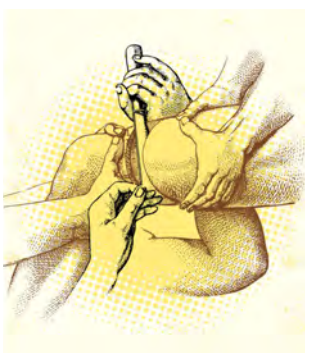
What do you consider to be the most important modern medical breakthrough?
Handwashing, it's clear, was a huge advance one hundred and fifty years ago, when people realized the importance of cleanliness in preventing disease. It's still crucial today.

Cutting Edge: A strong stomach was needed for these medical treatments.



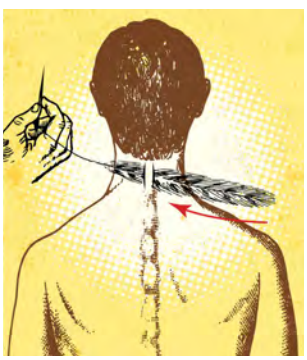
Leeching

A form of bloodletting that was particularly useful on patients who were afraid of knives. Doctors attached up to two dozen leeches to a patient's body. Each leech could drain about an ounce of blood. Leeching was used to treat a range of ailments, including "excitability." It generally did more harm than good.



Amputation

It typically took about five minutes to saw through large bones and another fifteen minutes to staunch the bleeding. Speed was of the essence because anesthetic gases such as ether or chloroform did not come into use until the mid 1800s. The chances of survival increased the further the amputation was from the patient's torso.



Counter-irritation

The goal of counter-irritation was to distract patients from their actual ailments, thereby encouraging healing. One method was to draw a needle with an attached feather through a cut in the skin. Each day, the feather was adjusted to produce fresh pain. Other methods included applying heat or irritating chemicals.

Trepanning

Head injuries were often treated by drilling holes in the skull to alleviate pressure on the brain. The procedure was even used to treat common headaches. Trepanning dates back to prehistoric times, making it one of the oldest known surgical procedures. Even today, some believe that a hole in the head improves brain function.

TOP: COURTESY GREG BARAN
BOTTOM: CARL WIENS

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"Mamie" Mamayook with great-granddaughter Malik at Holman, Nunavut, winter 1960.

NEWS

Face time

New project seeks to indentify Inuit people photographed in the early to mid-twentieth century.

The Hudson's Bay Company Archives is asking for the public's help in identifying Inuit people that appear in a few thousand photos taken in far northern communities between 1920 and 1960. The images — some of which appeared in issues of *The Beaver* magazine — are part of the Hudson's Bay Company Archives (HBCA), located at the Archives of Manitoba. The photos highlight daily life at the northern posts, and many unidentified HBC employees are also featured. Names and other shared knowledge will be added to the photo captions. HBCA archivists have contacted dozens of northern communities and, working with residents there, have already successfully identified a number of people in the photographs. For more information, contact: hbca@gov.mb.ca or call 204-945-4949. *— Katie Dahl*

TOP: JOHN STANNERS PHOTO/HBCA 1987/363-E-140/81

NEWS

Defending New France

A new museum exhibit in Montreal is celebrating the 350th anniversary of the arrival of Quebec's oldest military regiment. Château Ramezay's Mission: Bâtir Pays, Carving Out a Nation celebrates the history of the Carignan-Salières Regiment, which arrived in New France in June 1665. The exhibit, which runs until November 2015, explores the role the regiment played in ensuring the colony's survival.

— Katie Dahl

NEWS

Casting a spell

A new collection of magic memorabilia has visitors to the McCord Museum spellbound. The Montreal museum recently purchased the rare trove of posters for $3 million. The posters date from the "golden age of magic" and feature popular prestidigitators such as Harry Houdini and his rival, Harry Kellar, who went by the stage name "Kellar the Great." There are more than six hundred items in the collection, and many posters feature magicians who, at some point in their career, performed in Montreal.

NEWS

Charting a course

The Confederation Centre of the Arts in Charlottetown is hosting an exhibit in honour of the 250th anniversary of surveyor Samuel Holland's charting of Prince Edward Island. The showpiece of the exhibit is a 3.9-metre-long map of his survey on loan from the National Archives in Britain. The exhibit, Imperial Designs: Samuel Holland's 1765 Map and the Making of Prince Edward Island, begins July 4 and runs until December 31, 2015.

— Katie Dahl

TOP: MCCORD MUSEUM
BOTTOM: CONFEDERATION CENTRE OF THE ARTS

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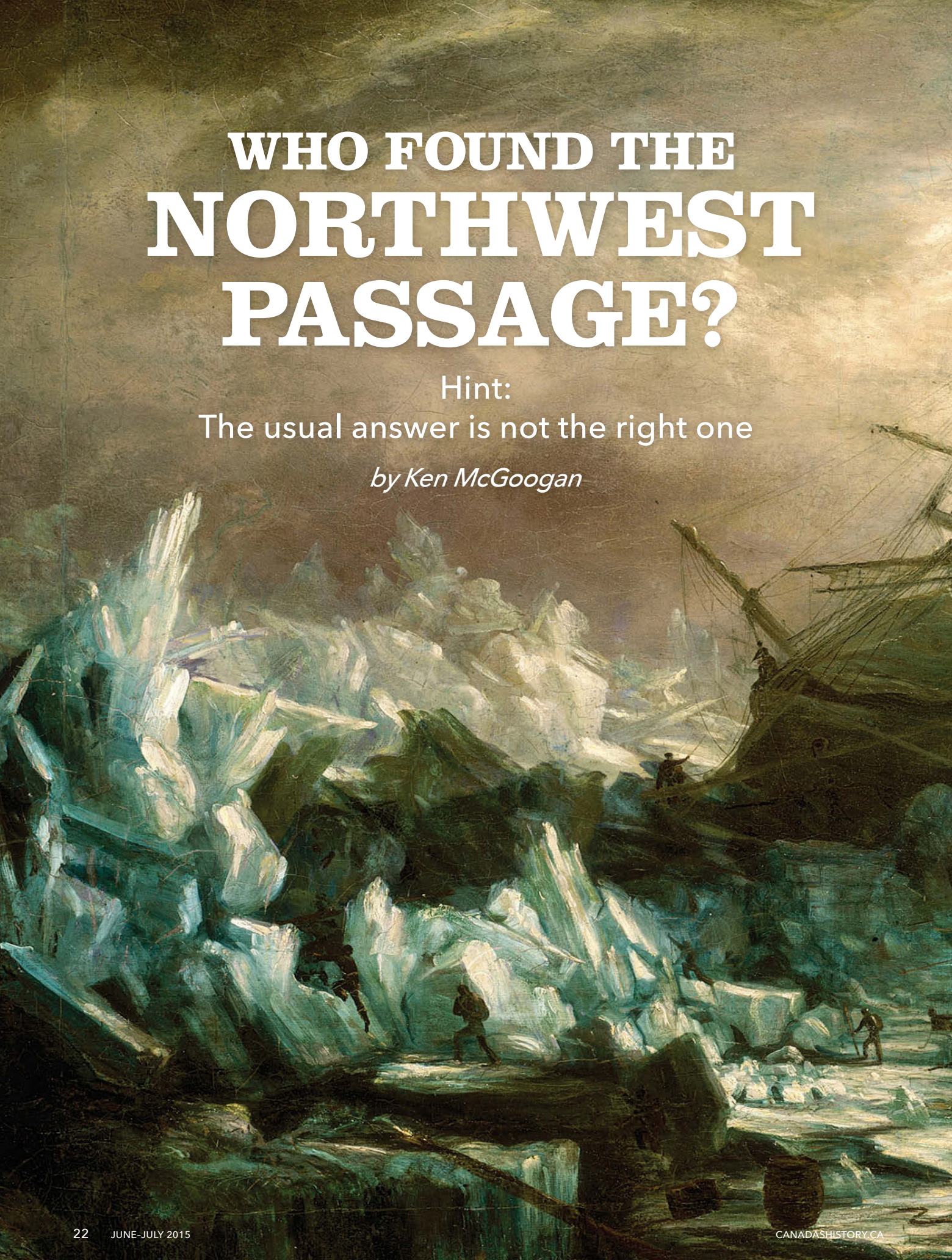
WHO FOUND THE NORTHWEST PASSAGE?

Hint:
The usual answer is not the right one

by Ken McGoogan



A mid-nineteenth-century oil painting by William Smyth depicts HMS *Terror* in the Arctic during an 1836–37 voyage to find the Northwest Passage.

NATIONAL MARITIME MUSEUM

The ledger stone is brilliantly placed. It reads: "John Rae / 1813–1893 / Arctic Explorer." Made of red sandstone from Orkney, Scotland, it was installed last September at Westminster Abbey in London and is situated directly beneath an elaborate bust of Sir John Franklin, which has stood there since 1875.

The effect is one of completion, since John Rae completed the collective work to which Franklin had made a considerable contribution — the discovery of a navigable Northwest Passage. The story behind the centuries-long quest for that passage has been attracting renewed attention since last autumn, when a Canadian expedition located HMS *Erebus*, one of Franklin's lost ships.

In 1846, Sir John sailed that ship and one other, HMS *Terror*, south down Peel Sound from Parry Channel through Franklin Strait. At the northern tip of King William Island, he turned west and got trapped in the perennial pack ice of Victoria Strait. According to Inuit testimony, the *Terror* was crushed by ice and sank off King William Island. Over the next two or three years, the pack carried the *Erebus* south and then east into Queen Maud Gulf, where it sank.

The *Erebus* was not seen again until September 2014, when Canada's Victoria Strait Expedition located it on the sea floor with an underwater search vehicle in one of the most significant archaeological discoveries made in Canada. This finding has already changed how we reconstruct the fate of the Franklin expedition. But it offers no answer to the question, who discovered the Northwest Passage?

The Inuit, who have lived in the Arctic for centuries and regard the ice as part of their home, find the question bizarre. They never dreamed of travelling through their home from one continent to another. Why would they? The Northwest Passage is a European concept. The search for that navigable sea route across the top of North America began in the late 1500s.

Spain and Portugal controlled traditional trading routes to the Orient. British merchants risked losing their ships to raiding parties if they followed those routes, so they sought a shorter, less dangerous way to reach "the riches of Cathay." Sixteenth-century voyagers such as Martin Frobisher and John Davis tried and failed to locate an entrance to the fabled passage.

Sir John Franklin sailed from England in 1845 in search of the Northwest Passage. Franklin and his crew on the *Erebus* and the *Terror* perished after the ships became trapped in ice. Despite a lack of evidence, Franklin's influential wife, Jane Franklin, secured his place in history as the discoverer of the passage.

Then, in 1610, Henry Hudson sailed through a broad strait into what is now called Hudson Bay. He spent a harsh winter trapped in the ice in the south of that bay. When in the spring he sought to resume exploring, most of the sailors mutinied. They abandoned Hudson and eight others, who were never seen again.

Voyagers such as Robert Bylot and William Baffin now sought the passage farther north, but to no avail. In 1619, Danish explorer Jens Munk followed Hudson's lead. He sailed into Hudson Bay with two ships and sixty-five men. Munk over-wintered at present-day Churchill, the "polar bear capital of the world." By spring, only Munk and two other men remained alive. The others almost certainly died of trichinosis, a parisitical disease that can be contracted from polar bear meat. Remarkably, the three survivors managed to sail one of the ships back to Europe.

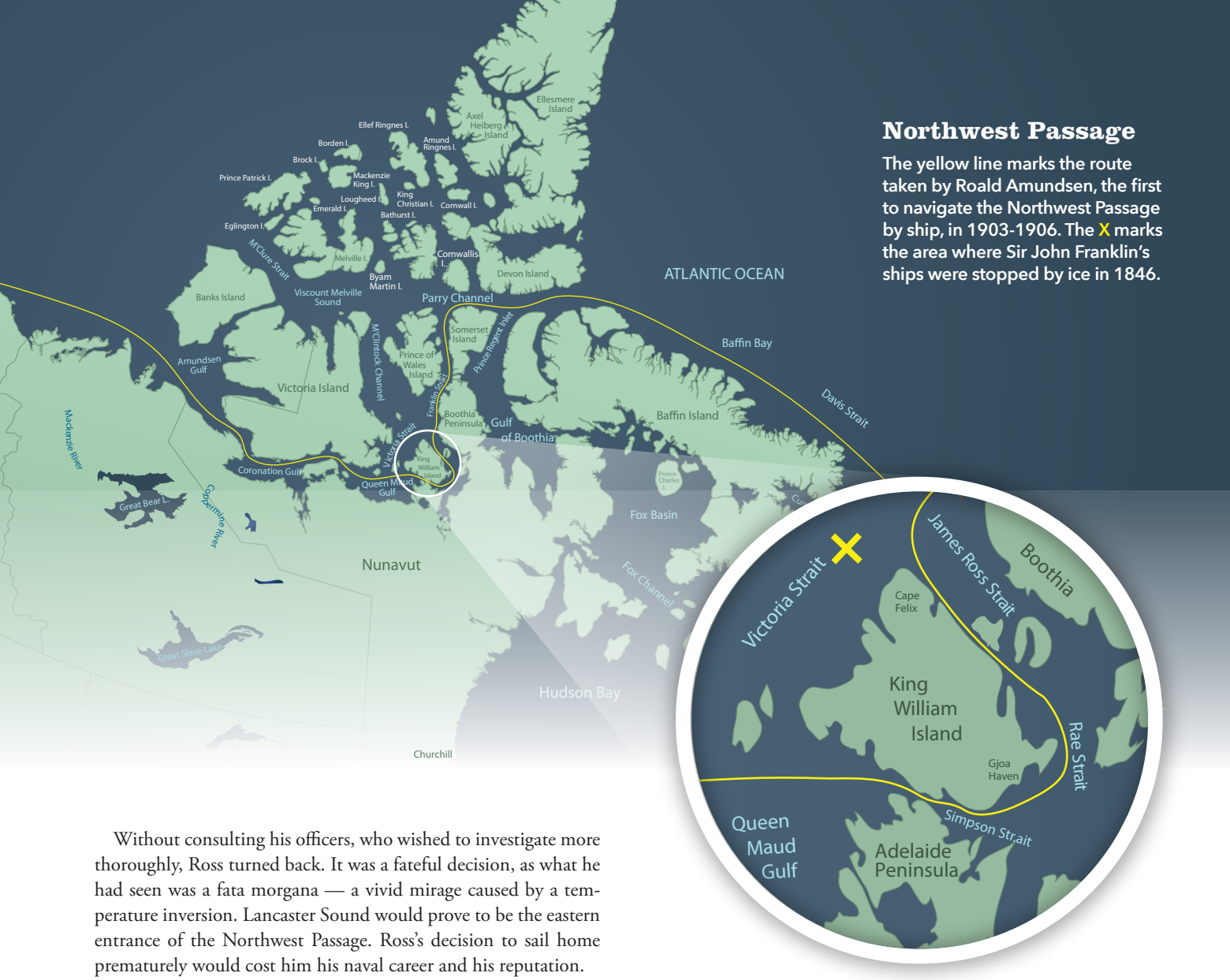
In the early 1630s, Luke Fox and Thomas James — working for competing groups of British merchants — undertook separate probes of Hudson Bay. Both expeditions made it home, but neither found any promising outlet to the west. Eight decades would pass before the next notable search, which was led by veteran fur trader James Knight of the Hudson's Bay Company. In 1719, Knight led a two-ship expedition in search of both the passage and a "far-off metal river" — what we know today as the Coppermine River. He and his forty-two men disappeared forever on the west coast of Hudson Bay near Rankin Inlet.

The 1740s brought expert mariner Christopher Middleton into the quest. Given command of a Royal Navy expedition initiated by Irish MP Arthur Dobbs, Middleton explored the northwest corner of Hudson Bay, where a strong tide suggested the entrance to a passage. But the area proved to be a closed inlet, which the disappointed Middleton named Repulse Bay. Middleton declared "our hopes of a passage that way were all over," but Dobbs, an armchair geographer with a strong interest in trade, insisted that Middleton was wrong. Rather than relinquish his obsessive belief, Dobbs contrived to destroy Middleton's career and reputation. This enabled him to find money for a follow-up expedition, which produced similar negative results.

Later that century, two fur-trade explorers, acting independently, travelled overland and by canoe to the Arctic coast of North America. Samuel Hearne reached the mouth of the Coppermine River in 1771. And, in 1789, Alexander Mackenzie paddled to the coast on the river that now bears his name. Along with Captain James Cook, who charted much of the Pacific coast of the continent in 1778, Hearne and Mackenzie demonstrated that no passage existed below a latitude of about 68 degrees north — well above the northern reaches of Hudson Bay. By establishing two points on the Arctic coast of North America, they also began delineating what would eventually be recognized as the southern channel of a navigable Northwest Passage.

After 1815, when the Napoleonic wars ended, the British Admiralty decided to employ its abundance of Royal Navy officers by renewing the quest for the Northwest Passage. One of these officers was Captain John Ross, who sailed into Lancaster Sound on Baffin Bay in 1818 and saw in the distance what looked like an impenetrable mountain range.

VANCOUVER MARITIME MUSEUM



KEVIN GUENTHER

Without consulting his officers, who wished to investigate more thoroughly, Ross turned back. It was a fateful decision, as what he had seen was a fata morgana — a vivid mirage caused by a temperature inversion. Lancaster Sound would prove to be the eastern entrance of the Northwest Passage. Ross's decision to sail home prematurely would cost him his naval career and his reputation.

The next year, William Edward Parry — one of Ross's officers — led his own Royal Navy expedition into Lancaster Sound. He saw no mirage and sailed all the way west to Melville Island, which is due north of today's Alberta-Saskatchewan border. There he encountered an impassable wall of ice. This voyage, conducted during an unusually ice-free year, would prove to be one of the most successful in exploration history. Parry established what is now called Parry Channel — the northern artery of a navigable Northwest Passage.

Also in 1819, John Franklin joined the quest for the passage. Building on the accomplishments of Hearne and Mackenzie, the British Admiralty sent Franklin on an overland expedition to map the Arctic coast eastward from the mouth of the Coppermine River. The long journey inland began at HBC's York Factory on Hudson Bay and was plagued with difficulty from the start.

Descending the Coppermine to the coast, Franklin stubbornly ignored the repeated warnings of Aboriginal peoples that he would soon run out of supplies. He turned around too late and lost eleven of his twenty-one men, mostly to starvation. He almost died and had to be rescued by the Yellowknives Dene people. His expedition was a disaster, yet Victorian England celebrated Franklin as "the man who ate his boots," and the Admiralty made him a captain.

In 1825, Franklin embarked on a second, better-prepared overland expedition. After descending the Mackenzie River to the Arctic Ocean, Franklin went west and charted 630 kilometres of the coastline, while his second-in-command, John Richardson, mapped 1,390 new kilometres eastwards to the Coppermine.

Franklin's two expeditions left stretches of coastline unmapped both to the east and to the west. In the 1830s, two Hudson's Bay Company explorers, Thomas Simpson and Peter Warren Dease, extended the work Franklin had begun. They established a coastal channel from Point Barrow, near the Pacific, to the southwest corner of Boothia Peninsula.

Meanwhile, John Ross, of the failed 1818 voyage, was eager to restore his reputation. With the Royal Navy no longer willing to back him, he convinced gin magnate Felix Booth to fund an expedition. His ship, the *Victory*, got hopelessly trapped at the bottom of Prince Regent Inlet, and the expedition turned into a four-year ordeal (1829–33) that set a record for survival in the Arctic.

During this time, James Clark Ross, the captain's nephew, sledged across the Isthmus of Boothia to the northern tip of King William "Land" (which was actually an island). Returning to the ship

Inuit in 1854 show John Rae relics of the Franklin expedition in this illustration by Charles Comfort.

in foggy conditions, he judged the waters to the south and east of that point — now called James Ross Strait — to be an inlet or a bay.

Sketching a map, he used a dotted line to indicate uncertainty. But when his uncle, John Ross, drew the official expedition map, he connected the dots into a solid line and named the supposed basin "Poctes Bay." Back in England, uncle and nephew were feted as heroes for having survived. James Clark received a Royal Navy promotion and John a knighthood.

The invention of "Poctes Bay," however, would have tragic consequences. John Franklin was carrying Ross's faulty chart when he embarked on his third Northwest Passage expedition. Because of the mistake, Franklin did not realize that King William was an island that could be sailed around via what would later be called Rae Strait.

Franklin departed England in May 1845 with two state-of-the-art ships, *Erebus* and *Terror*. Then fifty-nine years old, he was expected to locate a north-south waterway linking Parry Channel and the coastal artery, and eventually to emerge into the Pacific trailing clouds of glory.

But when, after three years, Franklin failed to appear, the British began organizing rescue expeditions. In August 1850, while searching for Franklin and seeking the Northwest Passage, Robert McClure entered Arctic waters from the Pacific Ocean in HMS *Investigator*. After passing the mouth of the Mackenzie River, McClure sailed north between Victoria Island and Banks Island, entering Prince of Wales Strait.

Today, because of climate change, this strait is sometimes navigable. But all through the nineteenth century and most of the twentieth, its eastern end was blocked year-round by pack ice moving slowly south from the permanent polar ice cap. That icy wall forced McClure to winter in Prince of Wales Strait. When spring came, after trying and failing to force his way forward through the ice, McClure sailed back out of the strait and then swung north along the coast of Banks Island.

He reached Mercy Bay before getting blocked and trapped by ice. In 1852, he sledded across the ice-choked channel, which is now called McClure Strait, and left a note at Melville Island. The following April, with the *Investigator* still hopelessly beset and McClure's men dying of scurvy, a sledging party from another Royal Navy vessel came upon the *Investigator*.

Acting under protest, McClure abandoned his ship. (In 2010, Parks Canada archaeologists located it). With his starving crew, he sledged a hundred kilometres across the pack ice to the *Resolute*, which had entered Arctic waters from the Atlantic. From there, on another ship, he returned to England, arriving in October 1854.

McClure claimed that he had "completed" the Northwest Passage, and so should receive the ten-thousand-pound award offered by the government for that achievement — a sum that, by conservative measure, is today worth at least $1.5 million.

The British House of Commons responded by striking a parliamentary committee to enquire into Northwest Passage awards. It received several claims, but only those of two Royal Navy men — McClure and, in absentia, John Franklin — received serious consideration from the commitee.

The Franklin claim arose thanks to John Rae of the Hudson's Bay Company. In October 1854, the same month as McClure, Rae had arrived in England after completing his fourth overland

HUDSON'S BAY COMPANY ARCHIVES

Arctic expedition. While surveying an unmapped section of the northern coast and discovering a waterway called Rae Strait, the explorer had encountered Inuit who possessed relics of the lost Franklin expedition. He interviewed them extensively and determined that Franklin's two ships had gotten trapped in the ice off the northwest coast of King William Island. The final survivors had died, apparently of scurvy and starvation, while trekking south towards the continental mainland.

Rae's report of Franklin's fate enabled Lady Franklin, the mariner's widow, to argue that her husband's crew had discovered a passage before McClure did — even though Franklin had gotten trapped in an ice-choked channel that would remain impassable for the rest of the nineteenth century and well into the twentieth.

To advance this claim, as Francis Spufford observed in *I May Be Some Time: Ice and the English Imagination*, success in discovering the Northwest Passage had to be "carefully redefined as an impalpable goal that did not require one to return alive, or to pass on the news to the world."

Unlike Franklin, McClure had returned alive. He laid claim to having been first to complete a crossing of the Arctic Archipelago by sea — albeit in parts over frozen waters that had required sledding. The parliamentary committee did not wish to rule that none of the "passages" yet discovered satisfied the original condition of being navigable; that would have meant admitting failure and renewing the search, and Britain was now spending heavily on the Crimean War.

So the committee declared it "beyond doubt that to Captain McClure belongs the distinguished honour of having been the first to perform the actual passage over water between the two great oceans that encircle the globe." McClure was awarded the ten-thousand-pound prize.

But that did not end the matter. Roderick Murchison of the Royal Geographical Society ensured that Lady Franklin received a Founder's Gold Medal with a citation testifying "to the fact that his [Franklin's] expedition was the first to discover a North-West Passage."

Francis Beaufort, the former Admiralty hydrographer, or official map-maker, summarized an emerging establishment consensus: "Let due honours and rewards be showered on the heads of those who have nobly toiled in deciphering the puzzling Arctic labyrinth, and who have each contributed to their hard-earned quota; but let the name of Discoverer of the North-West Passage be forever linked to that of Sir John Franklin."

Almost alone among her contemporaries, Lady Franklin understood that statues, monuments, and memorials could shape public opinion and, over time, create history. In 1861, she encouraged the Lincolnshire town of Spilsby to erect a statue to its illustrious native son. A local newspaper suggested an inscription praising Franklin, "who perished in the attempt to discover a North-west Passage." She vetoed that, insisting on a different identification: "Sir John Franklin / Discoverer of the Northwest Passage."

In London, she failed in an attempt to have a Franklin memorial installed in Trafalgar Square, beside that famous soaring monument to Admiral Lord Nelson. She settled in 1866 for a larger-than-life statue at Waterloo Place, adjacent to the Athenaeum. She finalized the inscription: "To the great Navigator / And his brave companions / Who sacrificed their lives / Completing the discovery of / The North-West Passage / A.D. 1847–48."

CAPTAINS OF DISCOVERY

1610
HENRY HUDSON
This English seaman was the first European to enter Hudson Bay. Unfortunately, his crew mutinied and sailed home without him. Hudson was never seen again.

1771
SAMUEL HEARNE
A Hudson's Bay Company explorer, Hearne's journey to the mouth of the Coppermine River established that there was no Northwest Passage at lower latitudes.

1829
JOHN ROSS
The British Royal Navy captain restored his reputation after his second Arctic expedition, but returned with a faulty map that later tripped up Sir John Franklin.

1854
ROBERT MCCLURE
The Irish-born McClure returned to England to claim the prize for being first to cross the Northwest Passage — a feat that required much sledding over ice.

1906
ROALD AMUNDSEN
It took him three years, but this Norwegian explorer succeeded in being the first to go through the Northwest Passage entirely by ship. His vessel was necessarily small.

Having gotten a duplicate of this statue erected in Tasmania, she set her sights on Westminster Abbey, which houses hundreds of monuments to kings and sundry heroes. To the dean of Westminster Abbey she offered a bust of her husband. Initially, the dean balked. He suggested a modest stained-glass window. Lady Franklin remained adamant. Backed by friends in high places, she carried the day. She hired a prominent sculptor to create a suitable bust. Then, feeling that this alone was not sufficiently grand, she added first a canopy and then a massive base, so transforming the original bust into a full-blown, stand-alone monument that easily exceeds six feet in height.

Late in December 1874, as this memorial neared completion, Lady Franklin realized that, in the bas-relief on the front of the base, the sculptor had placed a ship with a flag at half-mast. This would not do, since it suggested Franklin had died before ascertaining the existence of the passage. Thus, the sculptor raised the flag. This marked a shift in Lady Franklin's strategy. She now asserted, without evidence, that Franklin's men had found the final link in the only navigable passage — in fact, Rae Strait, the channel Rae had discovered in 1854 where "Poctes Bay" had once been supposed to exist. Critics wondered, though, if a discovery that nobody survived to report could rightly be designated a discovery at all.

Almost a century after this imbroglio, Canadian historian Leslie Neatby would clarify the geography. He explained that, travelling south from Parry Channel, "the true Passage lies to the left of Cape Felix through Ross and Rae Straits, for, once in Simpson Strait, the navigator can hope for reasonably plain sailing along the continental shore to Alaska. The key, then, to the navigable Northwest Passage lay in the well-concealed waters which separated King William Island from the Boothia Peninsula." The discovery of the Northwest Passage by John Franklin, he explained, "was a point to be judged not by logic, but by sentiment."

Lady Franklin orchestrated the apotheosis of her dead husband as discoverer of the Northwest Passage. At one point, to a relative, she had written of Franklin, "I think you can hardly realize the hold which the attainment of that object [the passage] had upon his mind and how he used to talk of all that had been done towards it, leaving only one link to be effected."

The explorer who actually discovered that link — and survived to report it — was, of course, John Rae. In 1854, accompanied by an Inuk and an Ojibwa, he trekked along a channel filled not with perennial pack ice but with "young ice" that melted every year. He marked his discovery at Point de la Guiche on Boothia Peninsula by building a cairn, the remains of which can still be seen overlooking Rae Strait.

In 1903–1906, when Roald Amundsen became the first explorer to navigate the passage, he did so by sailing a small, forty-seven-tonne ship called the *Gjoa* through the channel Rae had discovered in 1854. While en route, Amundsen raised a toast to Franklin,

BRIDGEMAN ART LIBRARY

whose published narratives had inspired him as a boy. But he wrote that the expeditions of Richard Collinson, who retraced Rae's mapping of Victoria Island, "and Dr. John Rae, especially, were the most important steps towards the final achievement of the navigation of the Northwest Passage."

Writing of Rae, Amundsen added: "His work was of incalculable value to the *Gjoa* expedition. He discovered Rae Strait which separates King William Land from the mainland. In all probability, through this strait is the only navigable route for the voyage round the north coast of America. This is the only passage which is free from destructive pack ice."

History proved Amundsen correct. Today, global warming has opened up the entire Arctic Archipelago, and ships can sail the Northwest Passage in a number of ways. But as late as 1940–42, when the Canadian schooner *St. Roch* became only the second vessel to navigate the Northwest Passage, and the first to do so from west to east, Captain Henry Larsen travelled through Rae Strait.In 1944, Larsen managed to return westward through Parry Channel, but he relied almost entirely on twentieth-century technology, in the form of a three-hundred-horsepower diesel engine.

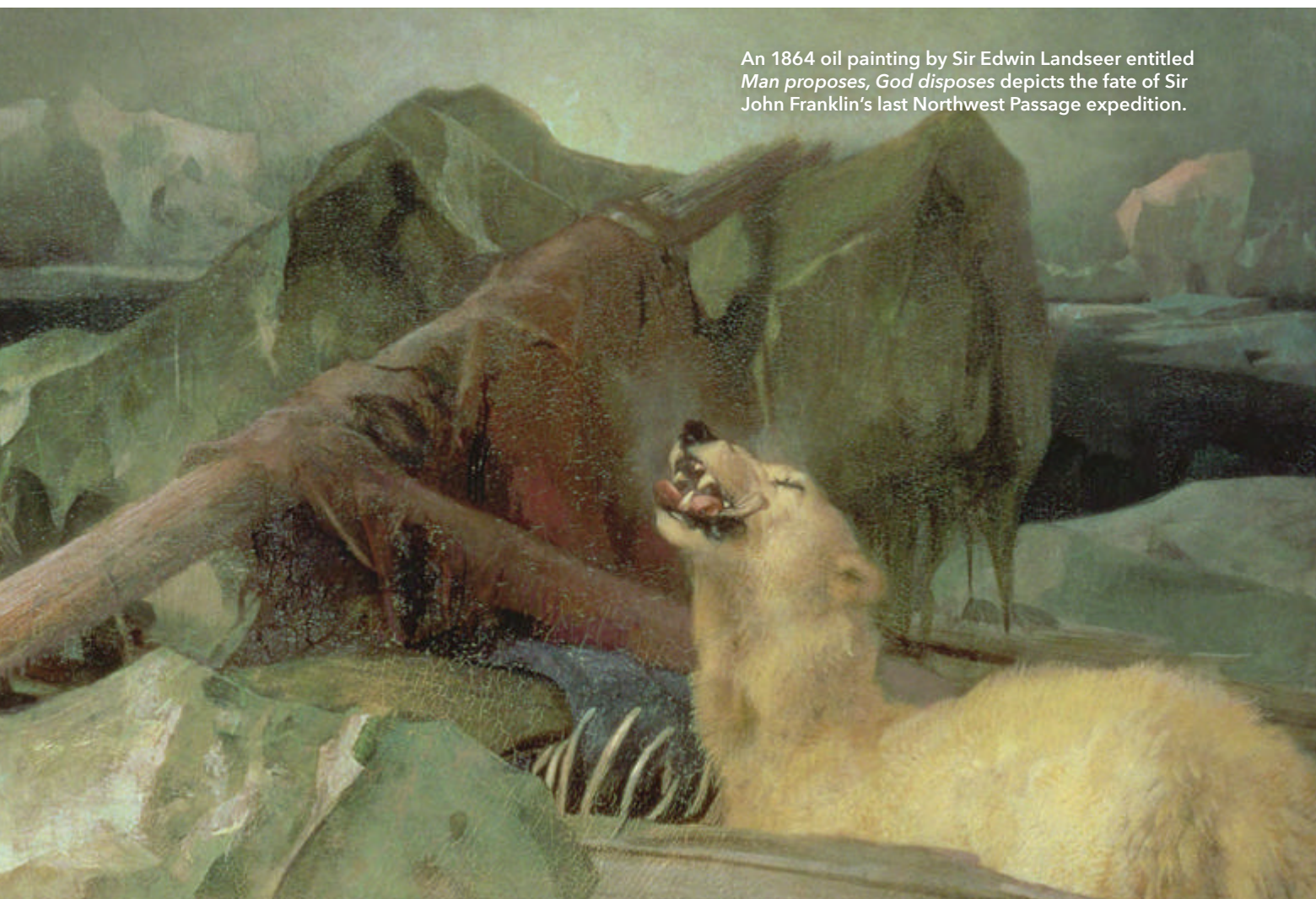
Who really discovered the Northwest Passage? This is a complicated question because today, thanks to climate change and advances in technology, we can say that there are any number of possible routes or passages across the top of North America. And so we must refine the question and look to the discovery of the first navigable passage, the one established, indisputably, by Norwegian explorer Roald Amundsen in 1906.

John Rae, a Scottish Hudson's Bay Company explorer, undertook four successful overland Arctic expeditions. In 1854, he completed a survey of the Arctic coast, learned the tragic fate of the Franklin expedition, and discovered the last link in the mapping of the Northwest Passage. However, his legacy was deliberately obscured by Sir John Franklin's widow.

Many explorers contributed to the enterprise, but two stand out. John Franklin charted much of the coastal channel. He also established what proved to be the long, second-last link in the passage, when in 1846 he sailed south down Peel Sound to King William Island. It was John Rae, however, who reported Franklin's achievement. And it was Rae who built on that accomplishment when he found the connecting link: Rae Strait. In sum, John Franklin made a major contribution. But John Rae discovered the final link in the first navigable Northwest Passage.

// See a video at CanadasHistory.ca/Passage

HUDSON'S BAY COMPANY ARCHIVES



An 1864 oil painting by Sir Edwin Landseer entitled *Man proposes, God disposes* depicts the fate of Sir John Franklin's last Northwest Passage expedition.

King John endorses Magna Carta in 1215. While this illustration shows him signing with a quill pen, he actually affixed a wax seal to the document.

THE GREAT CHARTER

Why a thirteenth-century piece of parchment endorsed by an English king who was under threat of death has meaning for Canadians today.

by Christopher Moore

As it comes to Canada on its eight hundredth birthday, is Magna Carta simply interesting as an ancient thing we Canadians can gaze upon as a relic of history? Or is it still something to be struggled over?

Magna Charta Libertatum Angliae, the Great Charter of English Liberties, was born in strife and turmoil in 1215. With his barons' swords not far from his throat, many of King John's promises were very specific — and soon forgotten: "We will remove completely from their offices the kinsmen of Gerard de Athée, and in future they shall hold no offices in England." But the document also laid down enduring principles of justice that would echo down the centuries: "To no one will we sell, to no one deny or delay right or justice."

Today, Canadians can find in Magna Carta and its companion, the Charter of the Forest, declarations about the rule of law, guarantees of security of the person, the promise of environmental stewardship, a statement about the accountability of the Crown, and even an affirmation of women's rights. Over the centuries, Magna Carta has matured into a venerable declaration of rights and a statement of the principles of justice, hardly posing a threat to anyone living under a government bound by law. In Canada, it seems that the liberties the medieval English fought over have long since been secured. It has become easy to celebrate Magna Carta complacently, as an ancient symbol of long-ago victories and as fodder for Monty Python routines: "We are all Britons. I am your king." "I didn't know we had a king. I thought we were an autonomous collective."

Not everyone finds Magna Carta so safely mummified in history. If governments allowed Syrian-born Canadian Maher Arar to be kidnapped and tortured, where was Magna Carta's promise of security of the person? If they secretly read our email, where is the promise of accountability? If authorities tolerate and encourage environmental degradation, where are the people's rights to use the land? Throughout history, in fact, critics and change-makers have continued to invoke Magna Carta as a promise not yet kept. "The controversies through the ages about the meaning of Magna Carta are what keep it alive as a living document," Peter Linebaugh, a prominent historian of Britain, said in an interview recently. This spring, as Magna Carta and the Forest Charter begin an unprecedented tour of Canada, they bring with them a remarkable heritage — and some debates that are very much alive.

Magna Carta on tour

In the early 1200s, Magna Carta went viral in the best way medieval England could provide. In 1215 — and when it was reissued in 1216, 1217, and 1225 — multiple copies of the precious text were made and sealed with the royal seal. And, since the seal made each one a legal declaration, they were technically not "copies" but each equally valid. These were dispersed across Britain, to the castles of barons, to county seats, to the great cathedrals. Over the centuries, most would gradually succumb to war and flood and vermin. Ireland's copy, the Magna Carta Hibernae, was destroyed as recently as 1922, in the Irish Civil War. But a few of the originals survive: Just four of the 1215 documents are known to exist, plus another nine from the following decade.

BRIDGEMAN ART LIBRARY

Fittingly, Magna Carta, a statement of the rights of citizens, will tour Canada this year through the agency of two ordinary Canadian citizens, Len and Suzy Rodness, a lawyer and a real estate manager in Toronto. "We knew nothing," exclaimed Suzy Rodness of the beginning of their quest to bring Magna Carta to Canada. But they knew a friend who had a relative in Durham, England, who in retirement had joined the Friends of Durham Cathedral. With a thousand-year-old cathedral to maintain, the organization was alert to fundraising opportunities, and Durham Cathedral holds three copies of Magna Carta. They were issued in 1216, 1225, and 1300. It also also holds three Charters of the Forest from 1217, 1225, and 1300.

The Rodnesses visited Durham in 2011, met the Friends of Durham Cathedral, and committed themselves to bringing the cathedral's precious documents to Canada in 2015 for an eight-hundredth-anniversary tour. Originally, the cathedral's 1225 Magna Carta was to be displayed but it was deemed to fragile to travel; the 1300 version will come to Canada instead.

"It takes time to organize everything, from the government approvals, to the arrangements with Durham, to the Canadian requirements," said Suzy Rodness. To shoulder those burdens, the couple formed a non-profit organization, Magna Carta Canada, recruited a blue-ribbon board of volunteers and patrons, and set themselves to raise $2 million from sponsors and donors. With the help of Lord Cultural Resources, the Toronto-based world leader in designing museum exhibits, Magna Carta Canada began preparing a fitting presentation of the documents and building a lively multimedia show about the history and significance of Magna Carta for Canada and for human rights and democracy worldwide. Magna Carta and the Forest Charter will go on public display in four Canadian cities during 2015: at the Canadian Museum of History in Gatineau, Quebec, the Canadian Museum for Human Rights in Winnipeg, the Fort York Visitor Centre in Toronto, and the Alberta legislature in Edmonton.

Magna Carta has been in Canada once before. In 2010, a 1217 version from the Bodleian Library at Oxford University came to New York for the North American reunion of Oxford University alumni. At around the same time, the eruption of Iceland's Mount Eyjafjallajökull disrupted flights to the United Kingdom, delaying its return to Britain. The Manitoba legislature seized the opportunity to negotiate a loan of Magna Carta for a three-month exhibition.

As it happened, the Queen was in Winnipeg at this time to unveil a stone from Runnymede, where Magna Carta had been endorsed. Appropriately enough, that stone became the cornerstone of the Canadian Museum for Human Rights.

Why should Canadians see Magna Carta? To see the thing itself, for one thing: Four thousand words of medieval Latin, written on a single crammed sheet of animal-skin parchment with an ink made of dust, water, and powdered oak-apple (tannic acid extracted from galls that grow on oak trees). For another, because Magna Carta is, in the words of British historian Linda Colley, "one of the most iconic texts not just in British history but in global history." For Suzy Rodness, the appeal is simple and powerful: "Doing this, we are learning about our country, learning what made Canada Canada — human rights, parliament, the rule of law. Our sons, now in their twenties, perhaps they never knew how fortunate they are to live in this country in this time. Now they get it, I think. Magna Carta influences all the things we take for granted."

Magna Carta becomes iconic

"King John had a knack for bringing people together in animosity to him," said Carolyn Harris of Toronto, a recent graduate in British royal history and the author of *Magna Carta and its Gifts to Canada*, a companion volume for the charter's Canadian tour. King John, desperate for funds, had been plundering England, lunging after any source of money that might prop up his lands and his throne. The barons who were among his targets — their wives and children held hostage, their castles seized, their wealth extorted — considered killing John and putting a more pliable relative on the throne. Instead, they put forth a set of rules to bind the king. At Runnymede in the Thames Valley, not far from Windsor Castle (and today's Heathrow Airport), King John acceded to the barons' demands. On June 15, 1215, they agreed on a guarantee of due process of law, limits on royal exactions, the people's right to use the common lands, and a council of the barons to ensure that the king fulfilled his promises.

John soon reneged on his charter commitments, but in just over a year he was dead.

John soon reneged on his charter commitments, but in just over a year he was dead. His young son, Henry III, would go on to a remarkable fifty-six years on the throne and (for a king) a placid family life — "so of course he is forgotten!" laughs Harris. But Magna Carta was reissued with Henry III's seal, and Henry later agreed to annual sittings of parliament, with more than just the barons represented. The Magna Carta concept — that an English monarch was bound by a contract with his people — endured.

The fame and reputation of Magna Carta itself waxed and waned, Harris says. "It has been reborn and reinterpreted so many times!" After the Wars of the Roses, England looked to strong kings, and monarchs like the Tudors Henry VIII and Elizabeth I were happy to let the old charter of liberty become forgotten.

When Shakespeare wrote his play King John in the 1590s, Magna Carta did not rate a mention. When English parliaments of the 1600s began to battle the Stuart monarchs and their exalted notion of the rights of kings, however, the great jurist Edward Coke excavated Magna Carta from the obscurity of ancient legal tomes. It became again a symbol of liberty. Coke helped to draft charters for the first American colonies of England, too, and Magna Carta became part of the constitutional underpinning of British colonies and settlements.

DURHAM CATHEDRAL

A 1225 copy of Magna Carta from Durham Cathedral in England. Numerous copies of the charter were created and distributed throughout England. Note how the seal is attached to the document.

Images of King John's Magna Carta seal, shown from both sides.

A 1300 edition of Magna Carta that will tour Canada in 2015.

MAGNA CARTA BY THE NUMBERS

On June 15, 1215, King John became the first English monarch to accept a charter of limits on his power as imposed by his subjects. Neither the king nor his rebel barons expected the agreement to last for very long, but Magna Carta inspired future generations and provided the foundation for English common law, which spread throughout the English-speaking world, including Canada. In 2015, a surviving copy of Magna Carta and a companion document, the Charter of the Forest, will tour Canada. *— by Carolyn Harris*

17 Years of King John's reign when he affixed his seal to Magna Carta

Number of barons who stood surety for the enforcement of Magna Carta **25**

63 Number of clauses scholars find in the 1215 version.

Number of the clause that sets a precedent for trial by jury, stating, "No free man shall be seized or imprisoned … except by the lawful judgment of his equals or by the law of the land." **39**

3 Months that passed between John accepting and then repudiating Magna Carta

Number of surviving copies of Magna Carta that date between 1215 and 1300 **23**

Representative government and the rule of law became entrenched in the Anglo-American world after England's Glorious Revolution of 1688 and the American Revolution a century later. Magna Carta began to seem safe, and tamed. Any orator could roll out praise of Magna Carta as the first statement of liberty. Muralists painted Runnymede scenes in courthouses and civic halls from London to Cleveland, and in Canada, too. Just what it stood for seemed less important, when it seemed mostly to affirm the status quo. For Britons and Canadians, Magna Carta meant constitutional monarchy, though for Americans it meant no monarchy at all. American courts repeatedly affirmed that property rights were the key point of Magna Carta, and before the Civil War property included slaves, who had no liberties and no due process. In an era of national and racial stereotypes, Magna Carta was often claimed as the unique heritage of English-speaking peoples, something peoples of other colours and continents could not achieve.

Still dangerous? Magna Carta's protest heritage

Peter Linebaugh, the veteran historian of eighteenth-century Britain, found himself reading the Charter of the Forest, the 1217 document that expands on the land-use guarantees of Magna Carta. King John's Norman forebears had asserted that they owned the forests and unoccupied lands of England. John sought to deny his subjects access to them or, better still, to charge them fees. For the barons and the commoners alike, however, the forests were precious: hunting grounds for the barons, and for ordinary people a vital source of firewood, plants, honey, pasturage, and game for the food pot. When he agreed to Magna Carta, John agreed that the vast royal forests would be "disafforested" — they would become common ground again, once more open for the use of all who needed them. After reading the Forest Charter, Linebaugh

By the KING,
A PROCLAMATION.
GEORGE R.
GOD save the KING.
LONDON.

The Royal Proclamation of 1763, which required the Crown to negotiate treaties with First Nations, has been described as the "Indian Magna Carta."

BRIDGEMAN ART LIBRARY

Nisga'a leader Frank Calder speaks with reporters February 8, 1973, following a meeting with Prime Minister Pierre Trudeau after the Supreme Court of Canada affirmed Aboriginal rights under what one judge called the "Indian Magna Carta" of 1763.

began to reconsider "his" eighteenth-century Britain, when respect for the commons was repudiated by the Enclosure Acts that transferred lands from common use to private ownership. He considered the great famines of nineteenth-century India, after common land was converted to commercial cotton plantations; the manifesto of the Chiapas rebels of southern Mexico of the 1990s, which defended the village commons against industrial agriculture; and even the protests of Nigerian women in recent decades who have seen the oil industry destroy their only sources of firewood and clean water. The protection of Magna Carta can be invoked in protest wherever justice is subverted, government becomes tyrannical, and liberties are trampled. "It became a pillar of Anglo-Saxon racism in the nineteenth century, yet it was also cited by national liberation movements — by Nelson Mandela at his trial," said Linebaugh.

In his book *Magna Carta Manifesto*, Linebaugh aligns the Forest Charter with a deeper radicalism: that of indigenous peoples all over the world, striving to protect their livelihoods and their lifeways when the very lands on which they depend become state property and then private property from which they are fenced off. Magna Carta has indeed become iconic around the world — surprisingly often in ways that can still make crowned heads uneasy. For, as Linebaugh notes, the barons wrote a right of resistance into Magna Carta.

Magna Carta in Canada

Canada inherited from Britain the Magna Carta principles along with constitutional monarchy, the rule of law, and other foundations of government. Are there other Canadian aspects to these documents that were drafted centuries before Europeans colonized the Americas?

John Borrows is Canada Research Chair in Indigenous Law at the University of Victoria law school. He is one of the scholars advising Magna Carta Canada about the meaning of the great charter for Canadians. And he is a member of the Ojibwa nation. He talked recently about the 1973 Supreme Court of Canada case called Calder, a key precedent in Canadian treaty law, in which a judge described the Royal Proclamation of 1763 as "the Indian Magna Carta."

The Royal Proclamation required the Crown in Canada to negotiate treaties with Aboriginal nations, a duty that cannot arbitrarily be shirked. The history of treaties suggests that the First Nations understood those treaties as sharing agreements, a plan to hold the land in common for the benefit of all, somewhat as the Forest Charter provided for England.

"Magna Carta is imperfect and it is early," said Borrows, "but it does restrict the Crown vis-à-vis the citizens. Now we have Article 35 of the Canadian Charter of Rights and Freedoms, which affirms Aboriginal rights.

"Again, the state cannot just do what it wants. Magna Carta carries the understanding that concentration of power can be corrupting," Borrows continued. "We are imperfect humans, and we are never going to get there, but Magna Carta can be seen as a statement of goals — because goals are never realized. They point us toward our better selves. And they suggest why we need law — to set our better natures against our worst."

Go see Magna Carta, just to gaze on something so ancient and so enduring. You may find yourself also engaging with ideas that still drive people engaged in fundamental struggles for justice and for rights around the world — and also here in Canada.

// Learn more at CanadasHistory.ca/MagnaCarta

TOP: CANADIAN PRESS

Canadian driver Grace Macpherson poses with her ambulance during the First World War.

CANADIAN WAR MUSEUM

ANGELS BEHIND THE WHEEL

Women drivers were frowned upon until the Great War, when they proved their mettle as ambulance operators.

by Christa Thomas

THE HURRIED CALL FOR AMBULANCES to 10 Stationary Hospital near Saint-Omer, France, on the Western Front came in the middle of the night of May 18–19, 1918. Members of the First Aid Nursing Yeomanry convoy rushed to the scene in three ambulances. "Despite the danger arising from various explosions, [the five women] succeeded in removing all the wounded" near a burning ammunition dump, said the citation for the Military Medal the women received two months later. Among those honoured was Evelyn Gordon-Brown of Ottawa, the first Canadian woman to win the award.

Some of the wounded on that night and on other occasions couldn't quite believe their eyes at the sight of the young, glamorous, female ambulance drivers in their calf-length skirts and high boots. Grace Macpherson, another Canadian ambulance driver at the Western Front, remarked in her diary that they were idolized. "Somehow [the wounded men] always put us on pedestals," Macpherson wrote.

That perception was a far cry from the prevailing attitude towards women motorists before the war, when they were more likely to draw public scrutiny and disapproval than admiration.

On the eve of the First World War in 1914, the "automobile," "motor," or "motor car" — the exact terminology had not yet been sorted out — had only been around for about fifteen years. Just a few years earlier, "wheels" had still meant bicycles. Colonel John Moodie of Hamilton is often credited as the first Canadian owner of a gasoline-powered car, an American-made Winton he bought in 1898. A year earlier, George Foss of Sherbrooke, Quebec, had built his own car that he drove every day. Other Canadian inventors, including Bruno Lalumière, Henri-Émile Bourassa, William Still, and Alfred J. Frost, were pioneers in Canada's homegrown car industry.

The appeal of the automobile in Canada was enormous. Being next door to the United States, the world's largest motorized society, meant not only that Canadians had early and easy access to car technology and were inspired to invent and produce cars but also that they were infected by America's enthusiasm for "automobility" or for "automobilism" — again, the terminology was yet to be determined. The car allowed travel beyond local boundaries; in a country as vast as Canada, that prospect was attractive. For many the car symbolized twentieth-century Canadian modernity and, in the words of Dimitry Anastakis in *Car Nation*, "the final victory of technology over landscape."

The appeal of the motor car was great, and manufacturers were quick to address women as potential buyers — or as those who influenced their husbands as buyers. Yet women's roles as motorists were not assured. In 1898, Mrs. John Moodie drove the Winton her husband had brought into Canada, thus becoming the first female driver in this country. But the automobile soon became embroiled in gender politics.

For one thing, the car was born in workshops redolent of male brawn, sweat, and mechanical prowess; the automobile had an aura of masculinity and muscularity. For instance, one of the first self-propelled vehicles, the "charabanc," sported a heavy gasoline-heated boiler, a three-cylinder steam engine, a chain drive, and large iron-tired rear wheels. Assembled, and partly designed, in Vancouver, the vehicle was a heavy — and, in this case, clumsy and impractical — piece of machinery. It was also typical of the emerging technology in that it seemed profoundly masculine. It required physical strength to operate and a certain tolerance for dirt to maintain. The automobile seemed to be made by and for a brotherhood of burly men in grease-stained overalls.

Women's clothing did not fit in with automobile culture. In 1900, women wore corsets and petticoats, girdles and underskirts, big hats and veils. All these garments signalled immobility, not automobility. Clothing trailed on the ground, sweeping up all kinds of muck, while motoring itself was a dirty undertaking. The roads were unpaved and therefore dusty or muddy. Cars were open, without windshields or tops; dressing for exposure to the elements while maintaining feminine propriety was a challenge. As late as July 1912, *The Motor Magazine* ran an article with advice on "New Coats for Motorists" in their "For Women Who Motor" department. Women wore full-length duster or motoring coats that, in the colder seasons, were made of rubber, leather, or fur. They also wore goggles and a heavy veil to protect eyes, face, hair, and hat. On rainy days, a waterproof hood and cape were needed. Simply wearing the required cumbersome clothing made motoring much more difficult for women.

The openness of early motor cars signalled exposure not just to dust, dirt, and the weather but also, according to *Eat My Dust* by Georgina Clarsen, to social surveillance. The size of 1900s automobiles ensured that motorists sat high up in the car — visibly on display, like in a grandstand — which for women meant that they were unusually conspicuous (that is, unwomanly). Given women's voluminous clothing, just getting into and out of a car drew a great deal of attention.

> Most damaging was the allegation that women were all nerves and impulsiveness, and not level-headed enough to make quick decisions in emergencies.

Thus, driving became a public spectacle that upset social expectations and morals. And what if something went wrong? There were suggestions that if a woman drove alone she should carry a pistol to deal with any hostility should she get into an accident. In any event, motoring was an activity performed in public space, at a time when women's right of access to that space was still being debated, not least in the fight for suffrage. The car stood for undomesticated excitement and power; claiming that power would have a profound impact on women's status and on Canadian society.

Initially, it didn't matter so much if women drove, because there weren't many women motorists. Cars were expensive and therefore accessible only to the rich. In 1898, John Moodie's Winton had cost $1,000, and in the early 1900s few cars sold for less than that. In 1907, *Saturday Night* magazine praised the fully Canadian-made "new Model F, 40 HP Russell car" that sold "with complete equipment of extension cape cart top, headlights and generator and plate-glass front for $4,000," a prohibitive price for most people, considering that the average Canadian office worker made less than a thousand dollars a year.

Consequently, in 1903, when Ontario became the first province in Canada to regulate motor vehicles through the Motor Vehicles Act, only 178 automobiles were registered. Despite the expense, the number of cars on the road gradually increased, and by 1910 there were nearly six thousand passengers vehicles in Ontario.

Other provinces followed, with British Columbia launching the

Female ambulance drivers with the British Red Cross Society's voluntary aid detachment at Étaples, France, June 27, 1917.

registeration of vehicles in 1904 and Alberta in 1906. Interestingly enough, Prince Edward Island went in the other direction and actually banned motor cars in 1907 because people found them too noisy and smoky; the ban was partly lifted in 1913 to allow motoring on Mondays, Wednesdays, and Thursdays. By 1918 the law was revoked altogether.

Few vehicles were registered to women. In Ontario in 1906, only 19 of 1,800 vehicle permits — about one per cent — were issued to women. Some of these women may never have driven — for instance, if they were wealthy and had a chauffeur. At the same time, some women might have driven cars registered in their husband's name. Since driver's licences were not required until later — 1927 in Ontario, 1929 in Alberta — there's no way to say precisely how many female drivers were on the roads in Canada in the early years of the twentieth century. Whatever the numbers, once more and more women were seen motoring — and ignoring social restrictions — the stereotype grew of the woman driver as incompetent and even dangerous.

Cars initially were unreliable, so that motorists had to be skilled mechanics as well as drivers. Punctured tires and mechanical breakdowns were common. The technology's unreliability even gave rise to the 1908 song "He'd Have to Get Under — Get Out and Get Under [to Fix Up His Automobile]." There were no gas filling stations yet — the first one opened in Canada in 1907 in Vancouver — which meant that early motorists had to bring gasoline in cans purchased from the local hardware store. Until 1912, when the electric starter motor came in, cars had to be cranked by hand to get them going. Hand-cranking was difficult and potentially dangerous, since the engine could backfire, causing the person who was cranking to break an arm. Many doubted women's abilities to perform these tasks.

Most damaging was the allegation that women were all nerves and impulsiveness, and not level-headed enough to make quick decisions in emergencies. As late as 1912, *Saturday Night* advised Canadian women to cultivate cool steady nerves if they wanted to be "chauffeuses." Others endorsed the quiet, "lady-like" electric car as more suited to women's constitution. "No licence should be granted to a woman, unless, possibly, for a car driven by electric power," opined one writer in 1909. However, while electric cars were initially promising, they didn't go very fast or very far and were more expensive to buy than gasoline-powered vehicles.

Women were willing to wear goggles and to wield tool kits so that they could venture further and further afield in their gas-powered cars. Gradually it was recognized that a woman's "peculiarly sensitive delicacy" added to, rather than detracted from, "the whole 'technic' of her driving" — at least according to an article entitled "The Women's Part in Motoring" in the February 1913 edition of *Saturday Night*. By taking the wheel, women demonstrated that they could be mobile, independent, self-reliant, and relied upon. The big watershed came with the First World War, which served to accelerate women's assumption of the driver's seat. Both Canadian men and women were mobilized for the war effort,

IMPERIAL WAR MUSEUM

MILITARY MEDALS FOR WOMEN

Above: A 1918 newspaper clipping from the *Daily Mirror* of a group of female ambulance drivers in Britain who received the Military Medal for their courage.

Right: Armine Gosling of Newfoundland volunteered with the British Red Cross as an ambulance driver during the Great War.

and traditional notions of gender decorum had to be abandoned. When Canada was called upon to stand by Britain's side, Canadian women volunteered their vehicles as well as their services. Thousands looked for ways to get overseas, and for volunteers the ability to drive provided an in.

Great Britain anticipated the need for voluntary services years before the war. The Women's Sick and Wounded Convoy Corps was established in 1907 by noted British suffragist Mabel St. Clair Stobart to do service in the Balkan War of 1912. In 1909, the Scheme for the Organization of Voluntary Aid in England and Wales created a framework for a wartime voluntary aid detachment (VAD) system, leading to the creation of VADs in 1910. That, according to Virginia Scharff's *Taking the Wheel*, "paved the way for women's entry into motor service on an international scale."

Canada followed the British model. The Militia Council of Canada approved a similar scheme in November 1911, but the country did not adopt it until March 1914. With the outbreak of war, the Department of Militia and Defence authorized the creation of the Canadian VAD program. St. John Ambulance was charged with organizing VADs with funds from the Canadian Red Cross Society.

By January 1915, six women's VADs had been established across Canada. However, the first official Canadian VAD member didn't leave Canada until September 1916. It is worth noting that, while imperialist sentiment was strongest in English-speaking Canada, more than three hundred women from Montreal registered for the nursing division; at least fifty of them served overseas.

Women keen to get near the lines sooner went overseas on their own to join British organizations. Among them was Jean Harstone of Peterborough, Ontario, who eventually served in France. An August 1918 edition of the *Peterborough Examiner* makes a brief mention of Harstone: "She went overseas in the early stages of the war to serve in any capacity, and release men for active service. After an interesting time spent in England she went to France to drive a motor ambulance. After some marvelous escapes made while fulfilling her duty, she was granted a two months' leave in her home in Canada."

Similarly, Armine Gosling, the daughter of the mayor of St. John's, Newfoundland — which was then an independent dominion — entered VAD service directly through the British Red Cross. The women had to find the money to pay for their passage to Britain as well as for their uniforms. Once signed on, they earned no salary but did receive a small weekly payment for laundry and mess expenses.

Applicants needed experience as drivers and as mechanics. Grace Macpherson — who became the face of Canadian women war workers abroad in a series of photographs commissioned by the War Records Office — had been one of the first women in Vancouver to own her own car, a Paige Detroit with the licence number 7827. She initially signed up with the British Red Cross and served in northern France at the hospital complex at Étaples.

Similarly, Elsie Chatwin from Regina — who signed on with the St. John Ambulance Brigade — had been the only member of her family capable of driving the Buick-McLaughlin purchased by her father. Toward the end of the war, Chatwin also served at Étaples and then moved on to the Boulogne convoy before being sent back to Britain. In addition, further training was offered by the British Red Cross to VADs to qualify as ambulance or transport drivers in France. In August 1916, it became mandatory for women interested in serving as drivers to attend driving instruction.

A November 3, 1917, *Calgary Herald* article described the rigorous examinations taken by drivers in England befere they could qualifty for war service: "The best woman driver in recent tests owned and drove a light car; the best man was school taught, had worked hard and held the greatest contempt for the women who studied with him."

Another path to the front lines for eager Canadian women drivers was through the First Aid Nursing Yeomanry (FANY), a British organization formed in 1907 by Captain Edward Baker. Baker was inspired to create it after being wounded in battle during the 1898 Sudan campaign. He originally envisioned having women trained in first aid ride onto the battlefield on horseback to bring the wounded back to safety.

The first small contingent of six FANY members with their own ambulances was in France on October 27, 1914. Initially not recognized by the British authorities, they at first drove for the French and the Belgians — and unofficially for the British. On January

TOP LEFT: THE *DAILY MIRROR*
LOWER LEFT: MEMORIAL UNIVERSITY OF NEWFOUNDLAND.

IMPERIAL WAR MUSEUM

Replacing men fighting at the front, female ambulance drivers in London, England, prepare to answer a call, circa 1918.

The changing roles of women are evident in this photo of a female ambulance driver and a male police constable taking down the particulars of an accident in London circa 1918.

1, 1916, they were finally approved by the British War Office. They replaced British Red Cross Society men — who were needed at the front — as ambulance drivers, thereby becoming the first women to drive officially for the British army.

It was as a FANY driver that Ottawa's Evelyn Gordon Brown distinguished herself by winning the Military Medal for her actions in France in 1918. The citation for Brown and four other nurses indicates that they worked under tremendous difficulty: "For gallantry and conspicuous devotion to duty, when an ammunition dump had been set on fire by enemy bombs and the only available ambulance for the removal of wounded had been destroyed. These ladies subsequently arrived with three ambulances, and, despite the danger arising from various explosions, succeeded in removing all the wounded. Their conduct throughout was splendid."

Katherine Snyder of Vancouver, the daughter of a major who served with Lord Strathcona's Horse regiment, also distinguished herself for her work with the FANY by displaying bravery under shellfire. In all, during the war FANYs, as they were called, were awarded seventeen Military Medals, twenty-seven Croix de Guerre, one Legion d'Honneur, and eleven mentions in dispatches.

FANY drivers were renowned for their motoring skill, and in the early months of the war, when vehicles were scarce, FANY ambulances were in high demand. The FANYs also operated a mobile soup kitchen out of a Ford and a hot bath, nicknamed "James," out of a 1907 Daimler. Predictably, especially at the beginning of the war, soldiers were shocked to see female ambulance drivers at the front. Driver Beryl Hutchinson wrote: "As usual then, the British wanted to know — 'How the…? Who the…? Women near the Line…!!!' Arguments, passes shown, the Intelligence Officer came over to see if we were spies…."

Late in the war, another Canadian way of entering VAD service was opened up with the Canadian Imperial Voluntary Aid Detachment, under the direction of Lady Milly Perley, wife of the Canadian High Commissioner in London. This organization was created in response to the Joint War Committee's urgent appeal for more VAD support in late 1916. It operated outside of Militia Department jurisdiction and had no link to the St. John Ambulance Association.

The Canadian Imperials had 187 members, young women aged mostly from their mid-twenties to early thirties. Ten of these were ambulance drivers, considered the most "glamorous" posting. After its formation, Canadian women from other British detachments transferred to the Imperials, motivated primarily by a sense of national identity.

Among them was Grace Macpherson, who had felt a bit dejected earlier in the winter when she wrote, "Cranking cars these cold nights every two hours is no fun and I have done it 3 nights now." On March 11, 1918, by contrast, she could joyfully record in her diary: "Wonderful day…. Walked down to CRCS … and I got my new cap badge from Lady Perley & hastened to fix my CANADA [emblem] on my shoulders! Everyone curious!"

Some Canadian ambulance drivers served at the fifty-thousand-bed hospital complex at Étaples, south of Calais, while the FANY convoy at Saint-Omer was closer to the front. Étaples also suffered air raids, however, including on May 19, 1918, resulting in numerous casualties and fatalities, including three nurses. The accommodations at Étaples were luxurious compared to the tents that were often used; the latter were often wet, cold, and infested with rats and fleas.

The drivers' duties included meeting hospital trains and barges — the barges took advantage of the canal system for wounded who had to be transported as smoothly as possible. The drivers also chauffeured the wounded from casualty clearing stations to field hospitals and trains and took those with so-called Blighty wounds to hospital ships bound for England.

The driving conditions on muddy roads full of shell holes were horrendous. Spare parts and gasoline were often sparse, and the ambulances, though cleaned daily, reeked of vomit, gangrene, and body odour. After driving several transports of moaning, crying, and sometimes screaming men in open-cabin ambulances — frequently, of course, at night — the drivers would suffer from backache, knee pains, and sore eyes as well as from tremendous strain. Macpherson confided to her diary, "I drive as carefully as one possibly can. One man had arm off just below shoulder, and stump was hanging out unsupported in bloody bandages."

If the nursing sisters were angels of mercy — as they were called at the time — and the volunteer nursing members were seen as assistant angels, then the ambulance drivers could certainly be described as angels behind the wheel.

Before the war, women drivers had received raised eyebrows and resistance. But during the Great War, they earned approval and praise for their role in serving King and Empire.

// Learn more at CanadasHistory.ca/WomenDrivers

IMPERIAL WAR MUSEUM

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How the myth surrounding a nineteenth-century ice giant melted away over time.

by Patricia Kirby

In March 1959, my mother came across an article, entitled "The Living Snowman of Grindstone Island," in *Coronet* magazine. The article told of a violent snowstorm in the Magdalen Islands in the Gulf of St. Lawrence in 1871. For days, local folk were terrified by tales of a seven-foot-tall monster wandering around and growling at anyone who ventured outside.

Finally, one evening, the parish priest formed a search party that found and followed giant footsteps in the snow. They led to a hulk lying still under a thick blanket of snow. When the priest leaned over to see what sort of beast this was, his crucifix glinted in the lantern light. A weak voice whispered, "*Père*" (Father).

The "monster" was actually a man encased in ice.

My mother recognized this man because she had seen his photo in family albums. He was her great-uncle Augustin Le Bourdais.

The magazine story soon became family lore, at least among the members of my close family. But was it completely true? We lived then on the other side of the continent, in Portland, Oregon, and no longer had a connection to our French-speaking relatives in Quebec. Decades later I mastered French — the only one in my family to do so — and I felt compelled to learn more about my great-great-uncle.

I googled his name and came across a book entitled *Auguste LeBourdais, naufragé en 1871 aux Îles-de-la-Madeleine* (1979) by Azade Harvey. Harvey, who passed away in 1987, wrote a book based on equal parts fact and legend, including fictionalized conversations and anecdotes. I also contacted the Magdalen Islands Musée de la Mer, which put me in touch with Guy Le Bourdais, Auguste's grandson in Quebec City. Guy Le Bourdais has his grandfather's journal, as well as a letter Augustin wrote to his parents about the shipwreck. After communicating with Guy, reading his book on Le Bourdais' geneaolgy containing the definitive version of events, and visiting the Magdalens in 2013, I pieced together this story:

Eldest son of twelve children, Augustin Le Bourdais, dubbed Auguste, was born in l'Islet, Quebec, in 1844. He developed into an exceptionally strong young man, well over six feet tall and two hundred pounds. Inspired by sailor cousins, Le Bourdais went to sea at the age of fourteen.By the time he was twenty-seven, he had sailed as

BRIDGEMAN ART LIBRARY

Artist Kenneth John Petts' conception of the "living snowman of Grindstone Island" from a 1984 edition of *Look and Learn*.

An illustration by C.L. Doughty of the *Wasp* foundering off the Magdalen Islands, from a 1984 edition of *Look and Learn*.

As many as 450 ships have been wrecked off the islands, often leaving only a single survivor

far as India and had worked his way up to first mate — second only to the captain. In November of 1871 he signed on to the brig *Wasp*. His youngest brother, François-Assise, was also part of the crew.

The ship sailed east from Quebec City just before midnight on November 24, loaded with wheat and oats destined for Belgium. Violent winds forced them to anchor in Gaspé until November 27.

The next day, the ship set sail despite vicious ninety-kilometre-per-hour winds laden with snow. The *Wasp* was driven toward shoals off the Magdalen Islands between Pointe-aux-Loups and L'Étang-du-Nord. Le Bourdais described the ensuing ordeal in a letter to his parents: "We ran aground on a Tuesday night, November 28 … the weather was so terrible that I don't even know what happened."

Repeated attempts to launch lifeboats failed; huge waves several metres high battered the ship all night long. Le Bourdais used a long woven belt — a ceinture fléchée — to lash himself to the base of the bowsprit, where he was somewhat sheltered from the pounding waves. In the terrifying dark the sailors called out to one another after each huge wave. One by one the voices were silenced during the night, including that of François-Assise.

As the soaked cargo swelled, the sides of the ship's hold began to give way. Late the next day, Le Bourdais realized the ship was breaking up, so he attached himself to a section of deck. His foot caught between two boards of this makeshift raft, and waves washed him ashore, unconscious.

His letter goes on: "The snow was so thick I couldn't see where I was or which way to go. Out in sleet, ice and driftwood with frozen clothes, consumed by thirst and hunger, my strength was nearly gone. The violent storm continued from Wednesday until Sunday. I was completely alone."

Wet and exhausted, Le Bourdais saw a pile of dune grass, which the people of the islands would gather every fall to use as spring fodder. He dug out a partial shelter at the base of the stack and fell asleep. By the time he woke up, his feet were frozen. There he stayed from Thursday to Sunday, "getting weaker … unable to move … waiting for death which would not come."

The weather finally cleared on Sunday. Alone and grief-stricken, he had literally frozen in a storm that howled for five days and wrecked two other ships, adding five deaths to the ten who died on the *Wasp*.

"I saw a man very far off, too far away to hear me call," Le Bourdais said in his letter. "I began to move toward him and saw smoke from a hut some distance away. That gave me courage and I succeeded in dragging myself over that way." A number of men eventually saw him crawling toward them and came out to rescue him.

He was no longer alone, but the next part of his ordeal had just begun. Le Bourdais's feet were indeed frozen right through and had to be amputated. Solomon Riopel, an Anglican priest who also practised medicine, performed the surgery with a handsaw and some shoemaker's tools. The only anaesthesia available was a great quantity of rum, and it took eight men to hold him down during the operation. To make matters worse, Le Bourdais later contracted gangrene.

When the ice broke up the following spring, he was transported in excruciating pain to Quebec City, where a second double amputation was performed just below the knees. After more than a year of convalescence in hospital, he could walk with the help of crutches and homemade wooden prostheses strapped on above and below the knee.

Le Bourdais then went on to learn Morse code and telegraphy. But it was not easy for him to find work. He had to petition his Member of Parliament for employment. Finally, in 1879, he was hired to operate the Magdalens' first telegraph station.

The coming of the telegraph was a momentous event for people on the islands because ice choked off navigation for six months of every year, leaving them completely isolated from the rest of Quebec and the Maritimes. Being connected at last to the outside world during the long winters greatly changed islanders' lives.

As a telegraph operator, Le Bourdais had a position of some prominence. He eventually became district supervisor on the Magdalen archipelago, overseeing the building and operation of the islands' ten telegraph stations and offices.

Having become settled in his work, he also established a home life. He married island schoolteacher Émilienne Renaud and fathered six children.

Today, nearly every Madelinot knows the name of Augustin Le Bourdais. Not a "monster," but extraordinarily robust, he was a key player in island communications. He also held a special place in islanders' hearts because, not only was he shipwrecked there — as many as 450 ships have been wrecked off the islands, often leaving only a single survivor — he returned to the Magdalens to live.

Despite having been robbed of his seafaring future and his lower legs, Le Bourdais had a presence in the Magdalen Islands that was larger than life.

Most of all, in an archipelago that knows shipwreck and fatality all too well, my great-great-uncle's extraordinary tale of survival also made him larger than death.

// See more at CanadasHistory.ca/Magdalens

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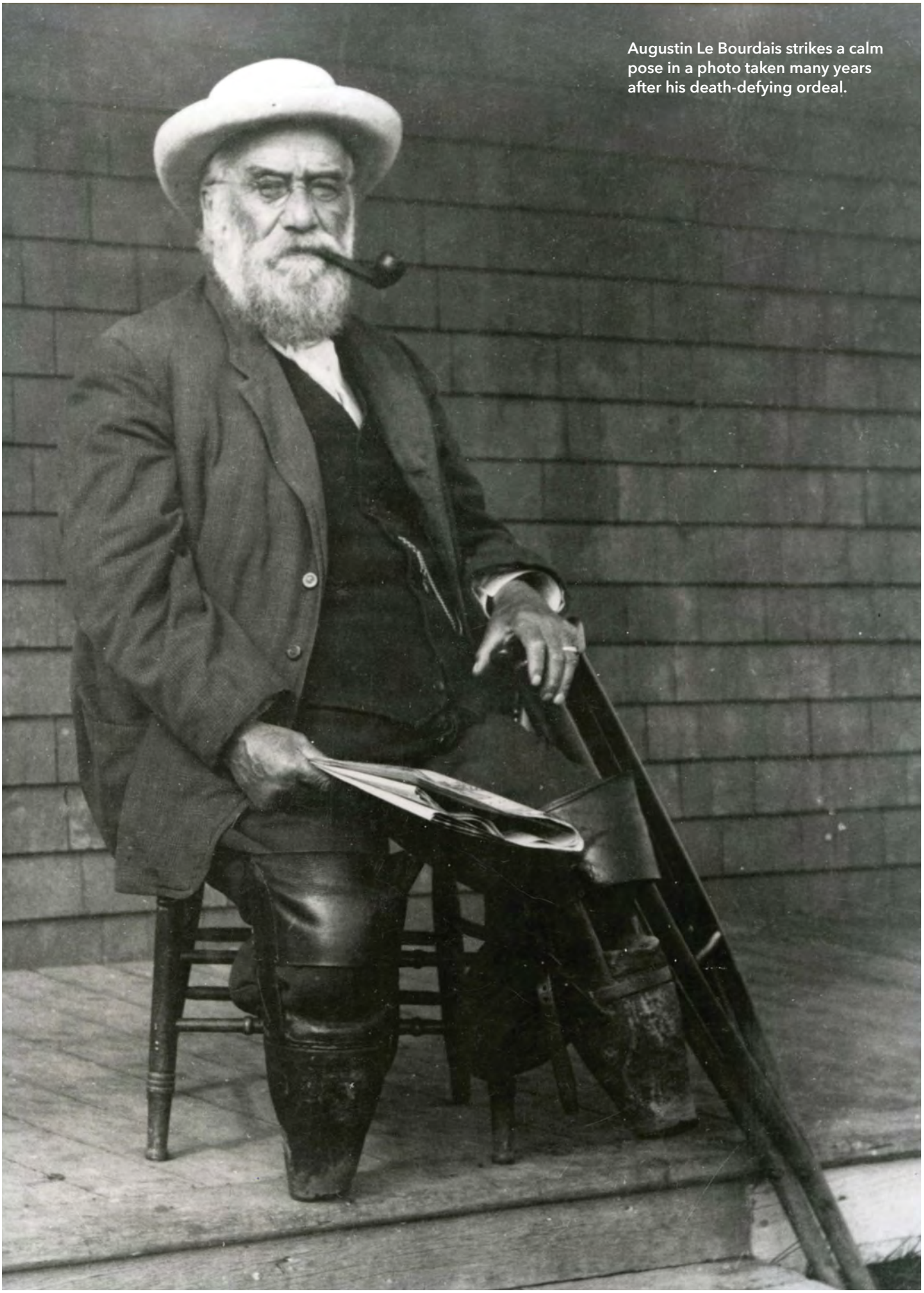
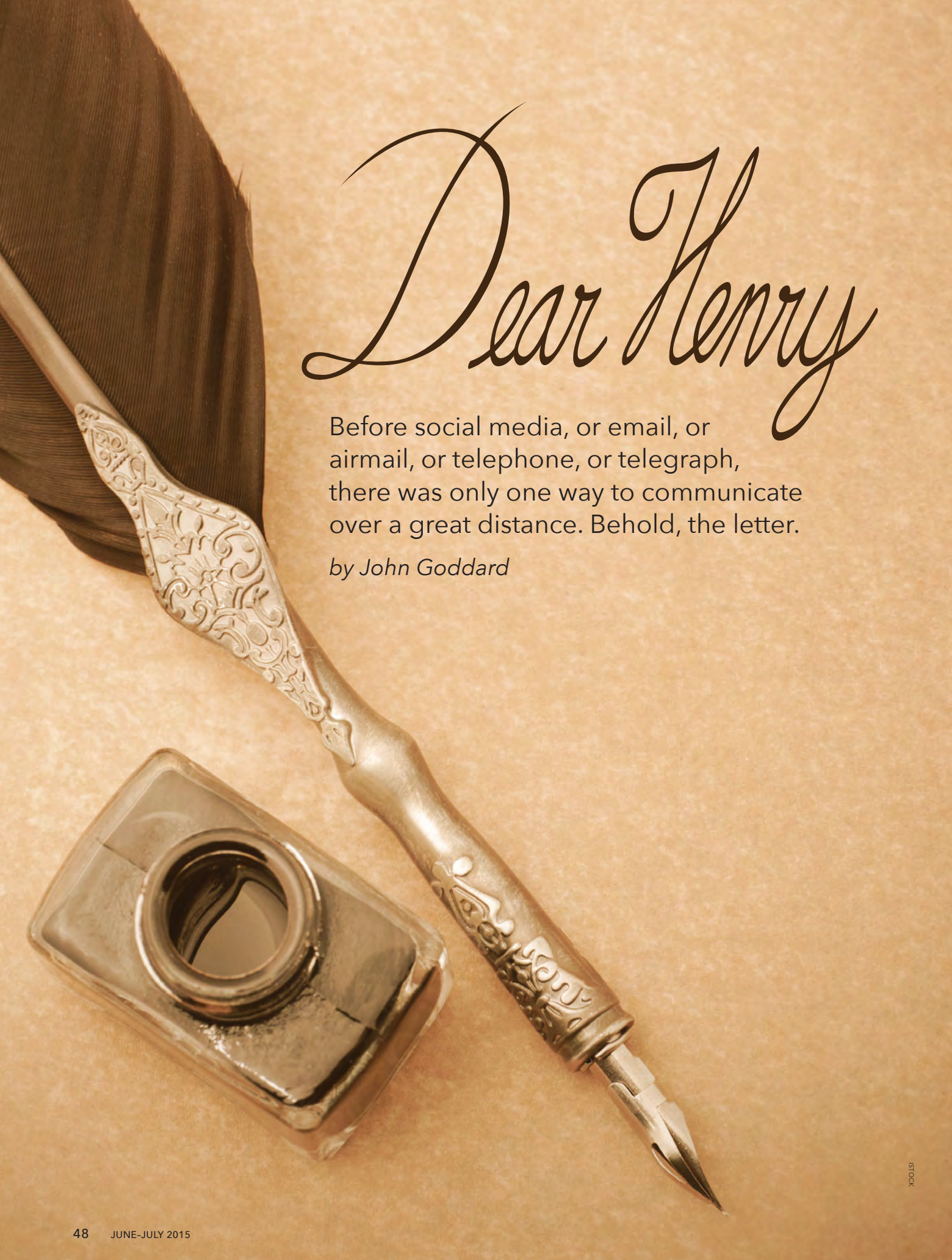


Augustin Le Bourdais strikes a calm pose in a photo taken many years after his death-defying ordeal.

MUSÉE DE LA MER



Dear Henry

Before social media, or email, or airmail, or telephone, or telegraph, there was only one way to communicate over a great distance. Behold, the letter.

by John Goddard

ISTOCK

She had put it off long enough. Five days before Christmas in 1827, Henrietta Sewell put nib to paper to recount her latest happenings among the top social echelons at Quebec City. Sewell was nineteen years old. She was writing to her brother Henry, twenty-one, a student at Oxford University in England. Breathlessly and with charming affection, she poured out her thoughts in a stream of lengthy sentences without punctuation or paragraph breaks.

"I am afraid my dear dear Hank from your silence that you accuse me of wilful neglect in not answering your kind letter," she begins apologetically, "a charge of which of all others I should most dislike to have proved against me."

The letter stands as one of the most treasured artifacts held by Toronto's First Post Office, the only Canadian museum dedicated to pre-Confederation postal history. Curators prize the document partly for what it tells about early nineteenth-century letter writing and partly for what it reveals about the habits and fashions of the ruling British colonial elite.

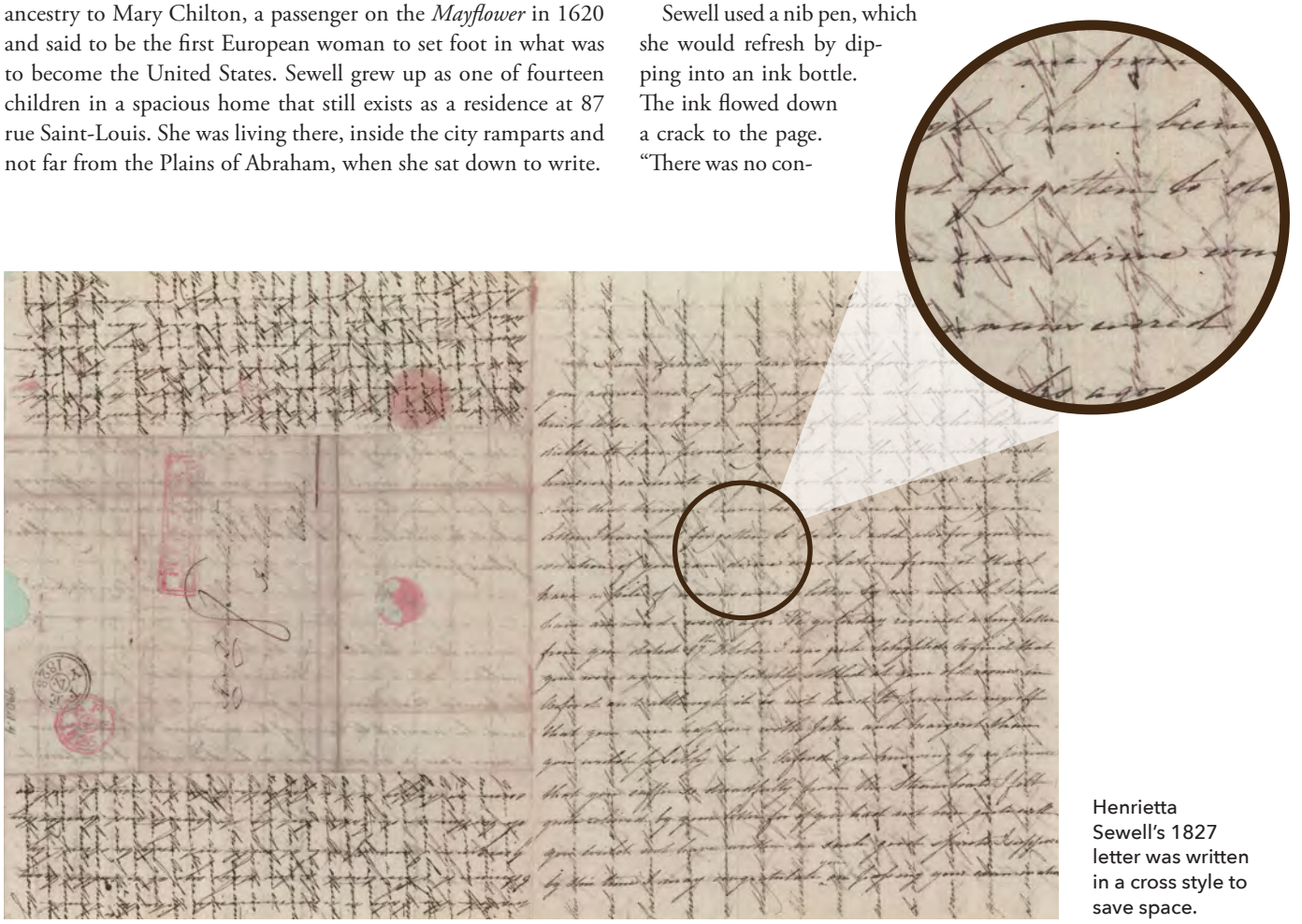
Sewell belonged to a distinguished family. For thirty years, her father served as chief justice of Lower Canada, the settled part of what is now the province of Quebec. Sewell's mother traced her ancestry to Mary Chilton, a passenger on the *Mayflower* in 1620 and said to be the first European woman to set foot in what was to become the United States. Sewell grew up as one of fourteen children in a spacious home that still exists as a residence at 87 rue Saint-Louis. She was living there, inside the city ramparts and not far from the Plains of Abraham, when she sat down to write.

The most striking aspect of her letter is its grid pattern. Sewell practised "cross-writing." Once she filled a page, she turned it on its side and filled it again, so that the lines crossed at right angles. Doing so meant that she could get two pages of writing onto a single page, saving paper and postage.

"These were the days before wood pulp," says Toronto's First Post Office museum director Janet Walters, who has studied the dispatch more closely than perhaps anybody else. "Paper had to be made out of cotton, and of course we don't grow cotton [in Canada]. Most paper was made from cotton rags and was expensive, but it wasn't like the homemade rag paper you see now, all lumpy and horrible. It was extremely thin and quite delicate." As for postage, sending a letter to England could cost half a day's wages for the average person, and the post office charged by the page.

What makes the grid so remarkable is the straightness of the lines and evenness of the spacing. Sewell's crisscross pattern looks perfect. All her letters tilt at the same steep angle, and her loops above and below the line make the same elegant ellipse. "An 'f' was an 'f' was an 'f,'" Walters says of the style of handwriting at the time, "and they wrote from the shoulder, none of this putting your hand down on the desk."

Sewell used a nib pen, which she would refresh by dipping into an ink bottle. The ink flowed down a crack to the page. "There was no con-



Henrietta Sewell's 1827 letter was written in a cross style to save space.

TORONTO'S FIRST POST OFFICE

Tandem sleighs ascend Mount Royal Park in Montreal, circa 1890.

trol mechanism," Walters says. Only by keeping her hand moving and not pausing for commas could she keep her page blotch-free and her pen strokes extremely fine.

The letter runs to 1,564 words, all one paragraph. Sewell spends the first portion responding to her brother's earlier communication to her. She hopes his exams went well, she says, and gushes enviously over his recent trip to Ireland. Then she jumps to her most exciting news. She has met a man. "By the bye," she writes delightfully, "if you should hear of any flirtation that is going on between a young lady by the name of Miss H. Sewell and an officer by the name of Brown I beg your nerves may not be startled for she has taken a great fancy to him and I think it will end in something serious."

Henrietta Sewell

Next Sewell reports on an alarming trend. At Quebec, Montreal, Halifax, and Toronto — wherever British troops were garrisoned — "tandem clubs" were becoming a feature of the Canadian winter for fun-loving soldiers. They employed a tandem sleigh, so called because it was pulled by two horses in tandem, one in front of the other.

In the wrong hands, such sleighs could become dangerous, historian Kevin Plummer said of Toronto's Tandem Club in a 2011 edition of *The Fife and Drum*, Fort York National Historic Site's newsletter. "Excursions might begin by dashing up and down King Street," Plummer wrote, "wreaking havoc through the market place, and sliding across the ice of Lake Ontario."

Sewell also speaks of danger. "It is quite ridiculous to see the new drivers," she writes in her beguiling way, "for there are so many and they are so stupid that I much fear there will be some accidents this winter with the Tandem club."

On the other hand, she hates turning down rides. Because of her social status, she cannot accept a ride from just anybody. "It is quite the fashion this winter for the young ladies to go out driving with the young men," she says, possibly meaning soldiers and civilians alike. "We are offered a drive almost every day but there are only two [or] three selected that we are allowed to go with[,] consequently we are obliged to refuse to our very great mortification a great many dashers."

Revealing how lofty her social circles really are, Sewell writes of driving to nearby Lorette with "Lady D," meaning Lady Dalhousie, wife of the Governor General of British North America. "We were at one of her music parties last Monday," Sewell says. One of the singers was a Miss Cockburn, who has sung on the London stages, and has offered to give Sewell two lessons a week. "[I] am practising duets with her to sing at the Chateau," she writes, meaning the Chateau Saint-Louis, the Governor General's residence. "I am to make my entré[e] next Monday in the singing way."

After bits of family news, and a request for Henry's "profile" or silhouette sketch, a kind of pre-photography snapshot, Sewell tells of her nervousness about a party she wants to attend. The house is constructed of recycled materials and has blown down three times. "The mason … gives it his opinion there is no danger in dancing but my plan is to go at eleven and I think by that time it will be sufficiently tried," she writes.

Walters notes that the letter is important for the social scene it describes. "Here is a nineteen-year-old girl going to a party at eleven o'clock," Walters says. "Parties went all night. You would all be in one place together — keep it bright, keep it warm — and the dances were often English country dances. You were often waiting a long time to do your twirly whirlies, which gave young people a chance to talk and to flirt."

What became of officer Brown has been lost to history. In 1837, at twenty-nine, Sewell married Reverend Francis "Frank" Lundy. They moved to Montreal, then Niagara-on-the-Lake, Ontario. In 1847, at age thirty-nine, Mrs. Henrietta Lundy died of an infection acquired while giving birth to her seventh child. The child also died. It was a tragic end, but her letter survives as testimony to her vivacious, ebullient spirit.

TOP: MCCORD MUSEUM. CENTRE: ILLUSTRATION BY MATT YATHON BASED ON PHOTO PROVIDED BY ROBERT SEWELL

HUDSON'S BAY
INCORPORATED 2 MAY 1670

Birchbark canoe model

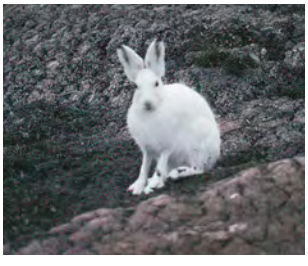
Tales and Treasures from the rich legacy of the Hudson's Bay Company

Models like this canoe at the Manitoba Museum were popular as toys and handicrafts traded among Europeans. An Anishinabe man, Ahmoo (Bee), made this 102-by-18-centimetre model in the early 1920s. It is designed in a traditional Ojibwa style and is a replica of the birchbark canoes built by indigenous peoples, which quickly became a common mode of transportation for explorers and fur traders throughout Canada's Subarctic and woodland regions. Relatively lightweight and well-suited to local river systems, these canoes were easily repaired with natural materials such as bark for patching, spruce root for repairing seams, and blackened spruce gum for making seams watertight. The canoes used by voyageurs varied in size and design. For example, the *canot du maître*, typically used between Lachine in Quebec and Grand Portage at the head of Lake Superior, was on average two by twelve metres and carried 3.5 tonnes of cargo. The smaller *canot du nord*, used in the interior and in the west, was roughly one by seven metres and could carry 1.36 tonnes of cargo. — *Danelle Cloutier*

IN THE BEAVER …

In the Spring 1985 issue of *The Beaver*, photographer Allen D. Macartney spoke with designer Eleanor Milne about stained-glass windows in a visitors gallery of the House of Commons in Ottawa. Milne explained that the north-facing windows give a nod to the Yukon and Northwest Territories and are intended to create an overall mood of hushed majesty.

In the same issue, Peggy Millard told of her experiences while following her husband, Bert, around the country as an HBC "Company" wife, beginning in 1949. She wrote that one of the most difficult aspects of her repeated uprooting was finding a job to help to support her family, especially since it was unusual at the time for women to work.



Writer-photographer Richard Harrington detailed a trip he had taken the previous summer to Canada's Far North. Harrington wrote of the people he met along the way and portrayed some of the landscapes and wildlife he found near Ellesmere Island's Lake Hazen. Among other marvels, his photographs show cotton grass, blooming wild herbs, Arctic hare, and muskox.

The Beaver magazine was originally founded as a Hudson's Bay Company publication in 1920. To read stories from past issues, go to CanadasHistory.ca/TradingPost. To explore the history of the Hudson's Bay Company, go to hbcheritage.ca, or follow them on Twitter at @hudsonsbay.

ARTIFACT FROM THE MANITOBA MUSEUM / PHOTO BY ANDREW WORKMAN

Don McMaster's 2006 painting *To the Great Village* depicts one of David Thompson's many visits with the First Nations of the North American West and Northwest, this one in 1797.

OPEN BOOK

An animal unlike others

David Thompson arrived from Britain on the shores of Hudson Bay in 1784 at the age of fourteen. He spent much of the next three decades travelling the great expanses of Canada's West as a trader, surveyor, and map-maker for the Hudson's Bay Company and the North West Company, before retiring from the fur trade in 1812.

Many of Thompson's experiences are recorded in his Travels, *written decades after his journeys, and which William E. Moreau calls "the grand narrative of his life in the fur trade." Moreau is the editor of a three-volume collection of Thompson's writings being published by The Champlain Society and McGill-Queen's University Press.*

The Writings of David Thompson, Volume 2: The Travels, 1848 Version, and Associated Texts *includes the trader's adventures in the Northwest between 1807 and 1812. During that period Thompson worked to extend the fur trade across the Continental Divide, and in 1811 he reached the west coast via the Columbia River.*

Thompson wrote about the peoples, landscapes, and wildlife he encountered in his journeys. The following excerpt includes a conversation with an Aboriginal elder about a remarkable fur-bearing creature. It reflects Moreau's transcription of the original text.

Furr Regions. Beaver.

by David Thompson

I have already noticed that on the discovery of Canada the Beaver possessed the whole country eastward of the great plains, which is the great table land eastward of the Rocky Mountains; from the edge of these plains, to the coast of Labrador, thence round to Hudsons Bay and northward to McKenzies River, it required this immense region of country to furnish the annual sales of many thousands of their skins. It is a work worthwhile for some person curious in these matters to examine the sales, but this properly belongs to some intelligent gentleman of New York, who will not disdain to examine how many millions of these animals, have been destroyed for the sake of their furrs. This animal once so very numerous, is now being eradicated from this continent.

On the discovery of Canada, the Red Man with hard labor procured them for food and clothing, to cut down the dams and lay the ponds dry, was beyond his power, all he could generally do, was with a pointed stake, the end hardened in the fire, to dig through the houses of the young beavers, after having closed the door of the house with stakes which he broke and thus they became his prey, but in winter he had to make a fire to effect his purpose, but when they became possessed of iron tools, the dams were cut down, the water of the ponds drained off, their houses cut through, and almost every one of them taken. The combined works of these animals are not credible; I shall therefore only relate one as a sample. In autumn (some full fifty years ago) [in 1797] in company with some Indians I was exploring the country, at the Nut Hill, the Indians told me we would have to pass over a long beaver dam, over which I expected to lead my horse with great care, we came to it, grown over with grass, and apparently of solid ground, two Horses could pass abreast, it was about one mile in length, it's lower side showed a descent of about seven feet, and the Pond formed by this dam was a fine sheet of water of the area of one and a half square miles; when about half way over the dam, a fine afternoon, I could not help stopping: and admiring the works of the Beaver, on my right hand was a close cluster of Beaver Houses I enquired of the Indian (about seventy years of age, or more) how many there were, "when I was a young man there were a good many, but now they number fifty two, some are of young beavers;" "You must kill a good number of them." "We do not; when we broke open their houses, they found shelter in the other houses, we speared a

PAINTING PHOTOGRAPHED BY BARRY STRIEMER

few when they came back to enter them, which did not pay us for our time and labor." "Did you ever see so many houses together before?"

"Never, I know of some large Ponds, with plenty of Aspin Trees, where there are thirty, or forty, but not close together;" As I had very often conversed with the old Indians on the ancient state of the Beaver, and this was a favourable occasion, we were sitting on a dam of the combined efforts of their industry; their extensive pond, a village of them lay before us; I wished to question the old man, he was quietly smoking his pipe, his capacious eye was master of all around him: I began the conversation by enquiring his opinion of the ancient state of the Beaver; he coolly replied "we have our traditions from old

As yet, no beaver has ever been found killed by the fall of a tree.

times, what they were, but you white men laugh at us, treat us with contempt;"

"I have never done so;" "I know it." "How came the Beaver to be so utterly different from all other animals, he makes dams far stronger than any we can make; did you ever know a beaver dam carried away." "Never, the Snows may melt, the rains may pour down, but the dam of the beaver stands firm; our fishing dams are carried away, but never the dam of the beaver." "But how is it, that the Beaver which is a mere animal should be wiser than we are to construct dams."

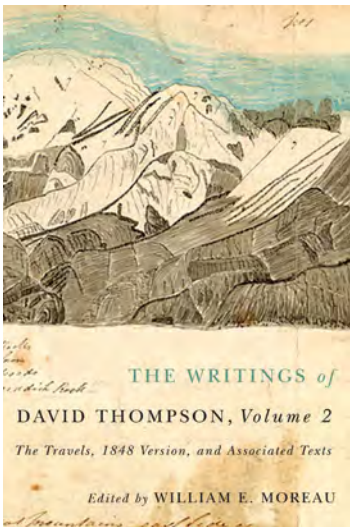
"They are not animals like the others. This you ought to know, and must know, in many things they are wiser than we are, but they have no power, they are given to us for food and clothing;" But I have conversed with many old Indians going back upwards of 100 years, and more, they all say, the present state of the Beaver is not his ancient state, the situation and construction of their houses show them to be wise, his house is never built with sand, or loose stones, but always with strong earth, mixed with pieces of wood, and if small flat stones can be had, such as he can carry, he places them in the earth of his house; I have told you he is wise without strength to defend himself, or to protect his works.

"What was his ancient state."

"Our belief may be laughed at, but is, that in some manner they were an ancient people, and dwelled on the dry land, that the great spirit became angry with them, but we do not know for why; and ordered We sauk e jauk to drive them off the dry land into the water, and there let them be wise without strength;"

"Is it true that the Male is alway faithful to the Female;" "So far as we know it is true, when a full year old they choose their mates, and if undisturbed pass their lives together, this from ancient custom." In autumn the Beaver carefully examines his dam, and where necessary repairs it, it is always composed of strong earth interlaced with many pieces of wood, mostly with the bark off, all placed in oblique position to the dam. When the dams are being cut through, they show great anxiety to repair it, one bringing some earth, another a round piece of wood, and thus several are killed by the hunters.

Their houses, if low cabins of earth can be so called, are constructed with great care to resist the rigours of winter, as their principal food is the bark of the Aspin Tree, they cut down with their sharp teeth, like small chissels, a number of these trees, they knaw them round, about a foot above the root, when it appears they have cut the tree nearly through, they frequently retire to a small distance, and watch the motions of the tree to know which way it will fall, and so accurate is their judgement, that, as yet, no beaver has ever been found killed by the fall of a tree; at the entrance to his house is placed pieces closely set of the young aspin tree of about four to six feet in length, and from two to four inches diameter, with the green bark on them: the Indians say; that the most provident have not more than a supply for half the winter, if their appetites were of the same nature as in summer, but the Indians consider that when the rigours of winter come on, they become something in a torpid state; and only occasionally awake to enjoy the green bark of the Aspin, placed at their door, and he thus preserves the greater part of his stock to the spring, when he becomes active; the Beaver House is like the arch of a low country oven, the bottom rises about eighteen inches above the level of the water in a gentle slope, here is a bed of fine grass and soft chips of Aspin wood; on which the Beavers repose, close together; the arch throughout is well formed and nearly corresponds to the outer surface of twelve to eighteen inches in thickness. The interior arch is low, and seldom allows a person to sit upright, perhaps twenty six inches may be the height of the arch, how long the Beaver might have contended with Man and the Wolverene, his only other enemy, who can tell; … From old times the Indian had been accustomed to notice the paths of the beaver, and make light traps of wood in their paths, in which the beaver were caught, but in a bare sufficiency for food and clothing. but upon the manufacture of steel traps, with springs, these latter took the place of the former, they were placed in the water, where the Beaver landed, about three inches under the water, so that the beaver in passing over it might press upon the palate, and the springs inclose him. Many were this way caught, but it was soon noticed that they forsook their old paths and became very shy….



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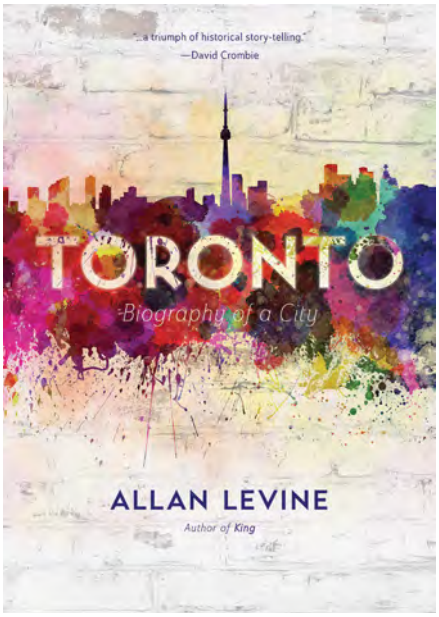


A COMPLICATED LIFE

Toronto: Biography of a City

by Allan Levine
Douglas & McIntyre,
496 pages, $36.95

Allan Levine has done us all a favour by devoting his considerable talents and imagination to writing a "biography" of Toronto. The city becomes more real and alive under his microscope, and his powers of narration and storytelling make this a lively and informative read.

Those who have lamented the decline of history and the end of narrative need look no further than the recent work of Levine, whose biography of William Lyon Mackenzie King won plaudits from general and academic readers alike.

There is no central thesis to his Toronto book — it doesn't have an argument to make or an axe to grind. But it is also far more than a simple recounting of stories, although there are a lot of those. The thread that ties the book together is the fact that there are more layers and complexities than the platitude "Toronto the Good" would have one believe.

Levine describes how much the tensions of race, religion, and class were present at the creation of the city, and indeed were a hallmark of much of its history. First Nations make a brief appearance at the beginning of the book and scarcely emerge again. This misses the extent of the tragedy of displacement and dispersal that has been such a feature of life in Ontario. Levine's narrative, like so much of Canadian history writing, really comes to life with the transformation of "Muddy York" into the Toronto of William Lyon Mackenzie and his battles with the Family Compact.

The clash between the Orange Order and the Irish, the impact of industrialization and a burgeoning working class, the tensions of further immigration, and the continued success of the city's elite in surviving all the changes happening around it are key elements in Levine's story. Writer Frank Underhill loved to repeat the saying that "our history is as dull as ditchwater and our politics is full of it." He was right about the politics but wrong about the history.

Levine pays tribute to his teacher Maurice Careless and his time as a graduate student at the University of Toronto. But it is a telling reality of the world of history writing that non-academic historians are presenting more compelling stories than much of what comes out of the academy. That is too bad.

Mark Abley's brilliant book *Conversations with a Dead Man* enlightened Canadians on the country's racist past, and Levine does the same for Toronto. The extent and depth of prejudice is not a pretty story, but Levine is right that the city was eventually forced to change due to multiculturalism and the sheer force of immigrant numbers.

The history and politics of Toronto, Ontario, and Canada are closely intertwined, but Levine's accounts of the recent amalgamation of the city and of the interplay of different governments are a little too cursory. Provincial decisions on subways, welfare, and amalgamation have left the city weaker and poorer than it needs to be, and, just as it is impossible to separate the politics of one jurisdiction, so too history has to be understood as a tapestry of interwoven decisions and events. Levine might have chosen to extend his reach beyond former Ontario premiers Bill Davis and Mike Harris for a broader perspective.

As poverty has spread from Toronto's downtown core to the suburbs of North York, Etobicoke, and Scarborough, an amalgamated city struggles to find the resources to deal with burgeoning needs. And thus the begging bowl becomes the largest piece of furniture in the mayor's office of the modern city.

The underlying social and political trends behind this reality take up less room than many of the anecdotes that enliven the book, which is a pity. Still, Levine has introduced Canadians to a city's past and has shown that we can't understand the present or aspire to the future without knowing where we came from.

Levine also leaves us with the provocative insight that the early planners of the city made a point of drawing its streets in straight lines, ignoring the valleys, ravines, and lakeshore that comprise Toronto's unique geography. The city's modern creation missed an opportunity to match its geographic beauty with architectural achievement. We must also deal with the destruction of so many historic buildings, including the former "Bishop's Palace" of John Strachan and the province's first legislative building, in the rush to "civic improvement."

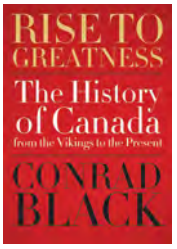
Despite the vast effort to bury and pave our past, and to turn our backs on the beauty of our geography, Toronto's people, in all their diversity and conflict, still have their stories to tell. Allan Levine has done us a service by writing this story — and may others join in the discovery, debate, and storytelling.

Reviewed by **Bob Rae**, a lawyer at Olthuis Kleer Townshend LLP and distinguished senior fellow at the University of Toronto. The former MP and premier of Ontario is an author, speaker, and advisor on public policy issues as well as an avid student of history.

BALANCING ACT

Rise to Greatness: The History of Canada from the Vikings to the Present

by Conrad Black
McClelland & Stewart,
1,144 pages, $50



Let us stipulate that Conrad Black is a polarizing figure. Many Canadians disliked his way of doing business, his launching of the *National Post*, and his seemingly haughty view — at the time — regarding his own country. Now, let us put that aside and consider on its merits his rather immodest, thousand-plus-pages *Rise to Greatness: The History of Canada from the Vikings to the Present*.

The strength of this ambitious work of synthesis is that Black maintains a coherent narrative thread, from start to finish, of Canada — almost from Samuel de Champlain's time to now — as a constant geopolitical balancing act. Those who brokered the English-French compromise, Black argues, also leveraged the rivalry between Britain and the United States, using "the subtle and not overly cynical invocation of the two countries against each other for properly Canadian ends while being faithful and inoffensive to both," until the federation could stand on its own. Black advances this thesis boldly and persuasively until the very last page, reminding us that the pattern of accommodation by political leaders predates the country itself. Not just John A. Macdonald and Wilfrid Laurier but otherwise forgotten characters like the pre-Confederation government leader Allan MacNab learned to find and grasp the centre.

Among the book's most memorable passages are Black's observations on the French explorer Champlain and British Governor-in-Chief Guy Carleton; his portrait of Prime Minister William Lyon Mackenzie King and his analysis of the conscription debate; his view of Quebec Premier Maurice Duplessis as a lost chance for constitutional peace; and his masterful account of events surrounding French President Charles de Gaulle's 1967 "Vive le Québec libre" speech.

Black, of course, will be Black: His clever turns of phrase are conspicuous throughout, and he is liberal with his ten-dollar words, but only rarely does he enter a sentence from which he has trouble extricating himself.

Still, there are missteps. Black's comparison of Mackenzie King to Soviet leader Joseph Stalin is only half-serious, but then he promptly slaps Mackenzie King for the prime minister's own dubious comparison of Duplessis to the Soviet foreign minister Vyacheslav Molotov. Pot, kettle, meet Black.

More egregiously, he repeats the persistent misperception that some 9/11 hijackers entered the U.S. from Canada, a myth long since debunked by serious observers. And he adds excessive heft to an already big book with long tangents on subjects that are not central to his thesis but are of interest to him: European court politics, military tactics, U.S. President Franklin Delano Roosevelt. At least his lengthy take on Duplessis, like FDR the subject of an earlier Black book, is germane to his narrative.

Black settles some present-day scores. He raps the self-importance of the Family Compact as "terribly self-satisfied, resistant to change, and lacking in any panache or accessibility to popular affection … a genre that lingers yet in Southern Ontario and even lurks in the shadows in some of the mustier institutions of Toronto." This is great fun; not so his shot at Prime Minister Brian Mulroney's Airbus detractors, a passage disingenuously separated by eleven pages from his admission that Mulroney accepted $300,000 in cash from Karlheinz Schreiber.

If there's a broader criticism, it's that Black sticks to conventional wisdom for the most part — Macdonald is bold, Laurier keeps Quebec in, Mackenzie King is a chameleon, John Diefenbaker reckless, and so on — albeit with vivid prose and entertaining asides. After a few hundred pages, you yearn for a fresh take, a counterintuitive interpretation.

So why bother writing it? Black quotes Edmund Burke's comment that the very notion of Confederation was "a complete absurdity." Perhaps he simply decided Canada is so unlikely a story that he should put his own stamp on it, apply his own panache to argue that the country has mastered "its internal inhibitions and contradictions" to become "a better-governed country and a better-functioning society" than its superpower neighbour to the south.

All this saga lacks to tie the threads together — and he laments it, explicitly, in the final pages — is for Canada to step assertively onto a world stage vacated by a diminished United States, and to have Quebec sign the 1982 Constitution at last. But history doesn't have tidy conclusions. For a single-volume survey that brings the reader right up to the present, one can't do better than *Rise to Greatness*, a story told with satisfying sweep and verve.

Reviewed by **Jacques Poitras**, the provincial affairs reporter for CBC News in New Brunswick and author of *Irving vs. Irving: Canada's Feuding Billionaires and the Stories They Won't Tell*.

HAUNTED BY CONFLICT

Landscapes of War and Memory: The Two World Wars in Canadian Literature and the Arts, 1977–2007

by Sherrill Grace
University of Alberta Press,
626 pages, $49.95

In *Landscapes of War and Memory*, author Sherrill Grace emphasizes that "memory-work" is crucial for Canada to develop its identity, as it is for any country. In particular, her book examines the work of artists, who can be instrumental in voicing and depicting war memories that are painful, sometimes heroic, and often shocking.

Grace won the Canada Council Killam Prize in 2008 and is a long-standing professor of Canadian literature and culture at the University of British Columbia. As an author of more than twenty books, such as

On the Art of Being Canadian (2010) and *Canada and the Idea of the North* (2007), she has made it her specialty to research and write about the country's identity. She also recently co-edited the e-book *Bearing Witness: Perspectives on War and Peace in the Arts and Humanities*.

In the acknowledgments to *Landscapes of War and Memory*, Grace thanks several institutions, including the Canadian War Museum, where she met historian Laura Brandon, the curator of that museum's war art collection. This book's well-chosen illustrations range from Alex Colville's 1946 painting *Infantry, near Nijmegen, Holland*, to photographs of internment camps in British Columbia and near Quebec City, to the "Spirit of Canada" statue at the Vimy Monument in France. All are reproduced in black-and-white, which adds to the starkness of the subject matter.

Blending raw personal point of view with objective academic discourse, Grace describes how she was propelled into writing this book by her first encounter with Frederick Varley's 1918 painting *For What?*, which portrays a gruesome First World War battlefield. It now hangs at the Canadian War Museum. Another painting that made an impression on Grace — and which, like Varley's, is part of the Beaverbrook Collection of War Art — is Charles Comfort's 1944 work *Route 6 at Cassino, Italy*. Grace notes that she included it in her study in part because it depicts the Italian campaign, which in her assessment has been mostly neglected by Canadian scholars and artists. As an example of the literature that enacts what she calls "memory-work," Grace examines Comfort's memoir *Artist at War*, calling it a "classic of its genre."

Grace decided to explore materials that were created between the years 1977 and 2007 — although, among the cinematic productions she analyzes, the feature film *Passchendaele* was released in 2008. The film dramatizes the 1917 battle involving Canadian soldiers in Belgium and was inspired by the haunting war memories of director Paul Gross's grandfather. Despite some melodramatic scenes, Grace sees a lot of cultural merit in a film that, she writes, exposes the "staggering ethical contradictions and dilemmas faced on both home and battle fronts."

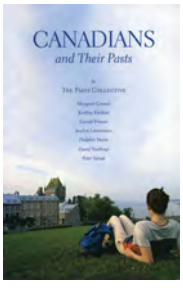
There is some repetition among her chapters as Grace occasionally hammers home her themes a bit too hard, and the unwieldy abundance of materials makes for some demanding reading. Overall, though, *Landscapes of War and Memory* is a compelling and provocative cultural study that poses important questions regarding where Canada stands today in relation to war.

Reviewed by **Anne Cimon**, a freelance journalist from Montreal.

SURVEYING OUR FOUNDATIONS

Canadians and Their Pasts

by The Pasts Collective
University of Toronto Press,
247 pages, $32.95



We are a nation with too much geography and not enough history. We don't respect the past, or we don't know it. A high proportion of Canadians can't identify the century of Canadian Confederation. Vimy Ridge is mistaken for D-Day. These and countless other gripes and errors have been revealed over the years in surveys and studies deploring how little Canadians know of their past. With much wringing of hands and gnashing of teeth, we who care about history — teachers, writers, museologists, filmmakers, archivists, and the list goes on — seem to have failed in making it relevant to Canadians.

But hold on. That may not be true.

Canadians and Their Pasts is an important book based on a landmark 2006–2007 survey of how Canadians have engaged with the past and how they used it to make meaning in their lives. From a survey of 3,419 Canadians, who were interviewed for an average of twenty-two minutes each, we have new insight into matters of history, heritage, culture, and identity.

A distinguished group of historians, educators, geographers, and statisticians — seven are listed on the title page — have mined the responses for meaning. There have been other studies like this in the United States and Australia, but the Canadian authors broadened their questions of the past to see how Canadians' lives in the present intersect with those that came before.

The past is with us in many tangible ways — by underpinning and running through political and cultural debates; as presented on television shows and in novels; through its representation in historic sites and museums; when we participate in historical tourism and family history; and in our own households through photographs and heirlooms. For many Canadians, as revealed in the survey, links to the past go to the root of who we are as a society and as individuals, and of how that past still has the power to inspire or to hurt.

The survey information was analyzed in multiple ways. In addition to targeting Canadians across the country, three specific cultural groups were highlighted — Aboriginals, Acadians, and francophone Quebecers. Gender, age, geographical location, and wealth were accounted for and offer important nuances into who is consuming the past, and how. Anecdotes enlighten the text. I chuckled at the respondent who claimed, "I don't read normal books, I read history books."

The authors asked respondents to think about the trustworthiness of sources, from non-fiction books, to teachers, to documentaries. Museum officials should be pleased that their sites ranked highest in trustworthiness. It may also be a useful warning: Museums that offer made-up historical figures, fictional scripts, or replicas instead of artifacts should take heed not to jeopardize this trust in authenticity.

This important book reveals and quantifies how Canadians engage with history, heritage, historical materials, and cultural objects. Yet it is called *Canadians and their Pasts*, and not *Canadians and their Histories*. The engagement with the past is important, but that, I think, is different than critically analyzing how history is constructed and presented. That is what the profession of history as a learned discipline allows us to explore. Interrogating the past is more than just visiting it; it is also listening for the silences or reading against the grain. This is different than scrapbooking and collecting artifacts to pass down to a different generation.

I wonder, with the new information in this book, if the various history and heritage professionals can build upon this profound interest to impart these analytical skills to Canadians so that they can better understand and critically read the past. If we are to achieve this, the first step is to know what interests Canadians. This book provides us with a new baseline from which to go forward. History matters.

Reviewed by **Tim Cook**, the author of seven books of Canadian history, including *The Necessary War: Canadians Fighting the Second World War* (Penguin, 2014).

MORE BOOKS

The Greatest Victory: Canada's One Hundred Days, 1918

by J.L. Granatstein

Oxford University Press, 304 pages, $29.95

Jack Granatstein is well-known for his insightful and provocative histories. *The Greatest Victory*, his most recent book, is an easy introduction to Canada's participation in the First World War and a handy guide to the campaigns of the war's final days.

Granatstein suggests in his introduction that Canada's contributions during the last "one hundred days" were not only the country's "greatest contribution to the Allied victory" but "the most important Canadian role in battle ever, the only time that this nation's military contribution might truly be called decisive."

He maintains that the success of the Canadians during the one hundred days, as well as in other important battles like Hill 70, remains in the shadow of Canada's victory at Vimy Ridge. "This book is not intended to belittle the Canadian achievement at Vimy Ridge," explains Granatstein, adding that, "as General Sir Arthur Currie ... knew, there was much more to the Great War than Vimy."

The Canadian Corps was extensively involved in the final push to end the war from the Battle of Amiens on August 8, 1918, through to the breaking of the Drocourt-Quéant defensive line, the crossing of the Canal du Nord, and the capture of Cambrai, all in France. Each of these was a significant victory in its own right, and taken together they represent a major military accomplishment.

There are other excellent studies of the Canadian Corps during the last hundred days, something Granatstein politely acknowledges in his "note on sources." He mentions Shane Schreiber's detailed and readable *Shock Army of the British Empire* (1997) as "the fundamental scholarly monograph" on the topic. Tim Cook's *Shock Troops* (2008) provides a detailed look at the last hundred days and, Granatstein says, proved "extremely useful" to his own study.

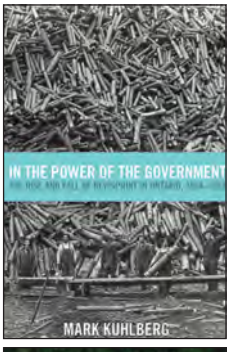
In the end, *The Greatest Victory* is an easy-to-read summary of Canada's exceptional contributions during the last hundred days of the war. — *Joel Ralph*

New from University of Toronto Press

The Modern Girl
Feminine Modernities, the Body, and Commodities in the 1920s

by Jane Nicholas

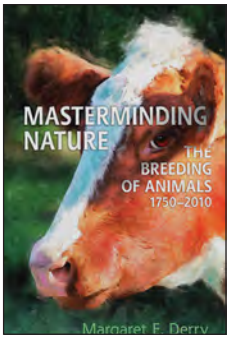
The Modern Girl highlights the realities of feminine self-presentation in 1920s and how women played an active role in their embrace of modern consumer culture, even at the risk of serious social, economic, and cultural penalties.



In the Power of the Government
The Rise and Fall of Newsprint in Ontario, 1894-1932

by Mark Kuhlberg

In this book, Mark Kuhlberg examines the relationship between the pulp and paper mills and the Ontario Government and presents a history of how business-government relations affected industrial development in Canada.



Masterminding Nature
The Breeding of Animals, 1750-2010

by Margaret E. Derry

In *Masterminding Nature,* Margaret Derry follows the evolution of modern animal breeding and presents an insightful analysis of the complex relationships between biology, industry, and ethics.

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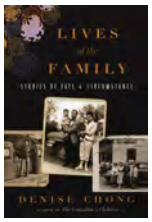
UNIVERSITY OF TORONTO PRESS
Advancing Knowledge

Lives of the Family: Stories of Fate and Circumstance

by Denise Chong
Random House Canada, 234 pages, $28



Denise Chong, author of non-fiction books *The Girl in the Picture* and *The Concubine's Children*, explores the experience of Chinese immigrants who settled in and around Ottawa in the mid-twentieth century, away from any major Chinatown. During this period Chinese migrants faced social prejudices and discriminatory policies, such as the 1923 Exclusion Act, which banned most forms of Chinese migration to Canada and replaced the head tax.

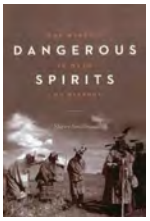
The Ottawa Chinese Community Service Centre commissioned Chong to create an educational website detailing the experiences of early Chinese migrants to the Ottawa area. Through this work, she became interested in the tenacity demonstrated by members of this minority group in finding ways to create new lives for themselves under difficult circumstances, often through establishing restaurant and laundry businesses. This led her to interview members of the community and to compile their memories into the stories that appear in her latest book, *Lives of the Family*.

Included are the stories of women who were brought to Canada as "cash on delivery" brides, children who left China to live with parents in Canada from whom they had long been separated and could barely remember, and families who, despite their limited resources, started and maintained businesses. Through these narratives, Chong explores their decisions to leave China, the common experience of isolation, and the challenge of reconciling memories of their former homeland with the sometimes-harsh realities of their new home. The beautifully told stories are accompanied by family photos.

Chong provides insight into lives of individuals and families as they struggled against prejudiced attitudes, negotiated connections between China and Canada, and developed friendships with neighbours. — *Kathryn Boschmann*

Dangerous Spirits: The Windigo in Myth and History

by Shawn Smallman
Heritage House, 222 pages, $19.95



For hundreds of years, terrifying stories of the Windigo, a cannibalistic being with supernatural powers, have been part of the mythology of the Algonquian people. In more recent times, the myth has been absorbed into popular culture and literature through writers such as Margaret Atwood, Thomson Highway, and Joseph Boyden.

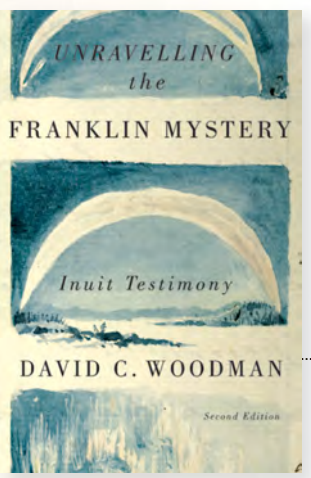
The meaning of the Windigo remains obscure: Is it a scary story told to keep children in line? Does it describe a person with psychosis? Is it an evil spirit? Does it represent the colonization of the indigenous peoples' world by greedy European powers intent on "cannibalizing" the land

Encounters
An Anthropological History of Southeastern Labrador
John C. Kennedy
Paperback

How local people have been empowered to overcome the stigmas of history and finally acknowledge their Inuit heritage.

Unravelling the Franklin Mystery, Second Edition
Inuit Testimony
David C. Woodman
Paperback

"It is a book anyone obsessed with Franklin will want to have." *Toronto Star*



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of its resources and Native people?

Shawn Smallman's *Dangerous Spirits* is a fascinating look at the stories of the Windigo heard by early missionaries, fur traders, colonial officials, and legal authorities, and at those told by Native elders. Smallman, a professor of international studies at Portland State University, in Oregon, has written a book that is highly readable and well researched.

Typically, Windigo stories happened in winter against a backdrop of famine. A person's heart would supposedly turn to ice, and they would murder someone, usually a family member, and eat them. The killer was seen to be possessed by a Windigo, who would continue killing and become invincible if not stopped — so someone, usually a shaman, would be called upon to kill him or her. These were sensitive cases for courts and police to deal with.

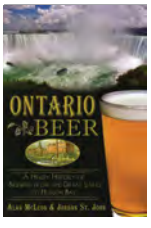
As Smallman suggests, the Windigo likely evolved over time. It was present in pre-contact times, possibly as a warning against greed in times of scarcity. After Europeans arrived, they were viewed by some indigenous people as Windigos because of their greed for land and resources. Even today, stories of the Windigo continue to circulate to explain mysterious events that cannot easily be explained. — *Nelle Oosterom*

Ontario Beer: A Heady History of Brewing from the Great Lakes to Hudson Bay

by Alan McLeod and Jordan St. John
The History Press, 144 pages, $21.99

Lost Breweries of Toronto

by Jordan St. John
The History Press, 160 pages, $21.99



The explosion of craft beer and breweries in Canada over the past decade has brought with it an increased interest in the history of the popular beverage. That interest has led to the publication of several books in Canada over the past few years, including *Ontario Beer* and *Lost Breweries of Toronto*.

Before beer production became concentrated among the large-scale producers that are well-known today, there were many local beer producers. "Brewing is fundamentally a generational business," Alan McLeod and Jordan St. John explain in *Ontario Beer*. "There are instances of dynasties like the Labatt, Molson, or Kuntz families — situations where the ownership has been kept largely under family control. These are the exceptions."

The theme of both books is similar — that the production of beer is closely connected to the development of the province of Ontario and city of Toronto.

Ontario Beer takes a chronological look at the history of the province from the earliest explorers and settlers to the brew pubs and craft breweries that are today growing in number. Along the way, the authors connect the growth of beer making to important advances in agriculture, industry, railways, and advertising.

Lost Breweries of Toronto, written by St. John alone, takes a somewhat different approach and is divided into chapters that recount the life — and most often the death — of individual breweries. It is very much a bricks-and-mortar recounting of the development of brewing in the city, connecting the activity to various historic moments.

"The quality of the beer being brewed in Ontario has never been higher," proclaim McLeod and St. John. Grab a bottle of your favourite beer and raise a toast to both of these interesting books. — *Joel Ralph*

A Special Hell: Institutional Life in Alberta's Eugenic Years

by Claudia Malacrida
University of Toronto Press, 318 pages, $32.95

As its title implies, *A Special Hell* deals with the disturbing treatment in institutions of children and adults with intellectual disabilities. Sociology professor Claudia Malacrida focuses in particular on the Provincial Training School in Red Deer, Alberta — at one time a sprawling institution containing 2,300 inmates.

It operated from 1923 to 1977 as a training school for "mental defectives," but little education actually happened there. It was in reality a warehouse for the unwanted, little more than a crowded prison where people had no privacy or freedom and were subjected to abuse, inappropriately drugged, and treated as subhuman. Visits by family were discouraged.

Sadly, some children were there simply because they had missed school because of contracting polio; others were there because they had no one to take care of them.

It was a time when eugenics was promoted; thus more than 2,800 people were involuntarily sterilized under Alberta's Sexual Sterilization Act, which was not repealed until 1972.

Malacrida draws from a vast amount of documentation. Her book is packed with statistics and academic writing but leavened with direct testimony from inmates and staff. Not a quick read, but valuable for anyone with an interest in this dark period of institutional history. — *Nelle Oosterom*

LIFE UNDER CANVAS:
NIAGARA CAMP 1915-1919
April 15, 2015 - April 15, 2016
An exhibition commemorating the First World War training camp in Niagara-on-the-Lake.
NIAGARA HISTORICAL SOCIETY & MUSEUM
43 Castlereagh Street, Niagara-on-the-Lake
www.niagarahistorical.museum
This project is funded in part by the Government of Canada's New Horizons for Seniors program.
Canada

Your place or mine?

When tracking down ancestors, it's all about location. *by Paul Jones*

In my student days I roomed with an actor who practised elocution with the aid of a road map. "Now loading on platform four," he would intone in a voice reminiscent of a bus-terminal PA system, full of explosive consonants and vowels lengthened dramatically or eliminated altogether, "Straathroyyyyy, via Leam'ngt'n, Flesh'rt'n, Ferrrrg's, aaand Peff'lawwww. Allll a-bud." Then it was on to his next farcical itinerary.

That's when I first realized place names could be fun for adults. Why should it only be schoolkids who get to laugh out loud at names like Medicine Hat, Alberta, and Chibougamau and Saint-Louis-du-Ha! Ha!, in Quebec?

Almost fifty years later, place names once again feature in my life. As a responsible genealogist, I'm acutely aware that pinning down the location of an ancestor is essential to the identification of the correct person and the study of the appropriate records. Research rigour demands that we take these things seriously.

Certainly our forebears did. At least until Elizabethan times, local history and geography studies were solemnly and inextricably linked in what is now known as "the chorographic tradition." To William of Malmesbury, writing in the twelth century, the depiction of the land and the tales of its inhabitants were inseparable. William Camden's county-by-county *Britannia*, published in Latin in 1586 and English in 1610, was reprinted, reissued, and gravely repurposed for the next quarter of a millennium. Everyone understood that this was capital-S-serious subject matter.

The scholarly study of place names took hold in the nineteenth century. The biggest challenge was to identify and clarify the folk etymologies that had cheerfully and haphazardly modified European place names over many centuries, even millennia.

For example, the English town of York had been known by broadly similar-sounding names in several different languages (Celtic, Latin, Anglian, Old Norse, and every era of English) with shifting meanings to accommodate each successive tongue.

In North America we do not have these accretions of language to the same degree. Sometimes we're not entirely sure what a word meant in a First Nations tongue, such as Chibougamau. And there are conflicting legends as to how a place originally got its First Nations name, as in Medicine Hat (a literal translation into English).

Usually, though, we have at most one layer of linguistic confusion to deal with, not the four or five that are possible in the Old World.

In fact, many Canadian place names are rather easily traced to a specific source, especially honorifics that celebrate royalty, aristocracy, saints, soldiers, politicians, or community founders. Among the less exalted ranks, pioneer farmers, railway officials, and postmasters often lent their names to their communities.

These days, the naming of places is a bureaucratic business.

The Geographical Names Board of Canada oversees approximately 350,000 official place names, and the board and its provincial counterparts require exceptional circumstances before commemorating a person. So don't get your hopes up if you're not a monarch, a prime minister, or Rick Hansen. Descriptive names, perhaps Aboriginal in origin, will do nicely.

If you need to identify a Canadian place, Natural Resources Canada operates the Canadian Geographical Names Data Base with an online query tool that "provides many ways to search for a current or former official name." Prospective merriment is not one of the search criteria.

No discussion of Canadian place names would be complete without mention of Alan Rayburn, the doyen of his field, author of the book *Place Names of Canada*, and contributor of the article "Place Names" to the *Canadian Encyclopedia*. Few could match his erudition in authoritatively describing the chaste origins of the placename Dildo, in Newfoundland and Labrador, while maintaining the prose equivalent of a poker face.

From Rayburn we learn that many places almost adopted different identities.

Regina, for example, might well have been Wascana or even Pile of Bones. Would schoolchildren around the world know Medicine Hat today had it become Smithville instead? And would the recreational allure of Kenora, Ontario, be quite as appealing to sporty types if it had continued with the moniker Rat Portage?

Then there are the Ontario communities once known as Berlin, Stalin township, and Swastika, but today called Kitchener, Hansen township, and — really? Are you sure? Still Swastika? Oh, my.

I don't suppose Swastika's residents were less passionately anti-Nazi than other Canadians. Yet they couldn't see why they should cede their forefathers' benign heritage to a vanquished, Johnny-come-lately evil. Don't hit people where they live. Even the oddest of names may be no joking matter.

Paul Jones, a former publisher, is a writer, consultant and avid genealogical researcher.

MATTHEW VATHON

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CANADA'S HISTORY

Polish-American soldiers march at Niagara-on-the-Lake, Ontario, circa 1917. For some unknown reason, the Polish flag is being carried upside down.

The Polish connection

The rich history of Ontario's Niagara-on-the-Lake includes a brief spell as a training ground for a Polish army-in-exile.

by Andrew Hind

DURING THE FIRST WORLD WAR, residents of Niagara-on-the-Lake, Ontario, were often outnumbered by soldiers in training. While most were young Canadian men being hardened for service in the trenches of France, there were also Polish-American volunteers who stepped forward to restore by force of arms the freedom of their homeland.

Poland had once been a great nation, but by the end of the eighteenth century the country had been carved up and swallowed whole by Russia, the Austro-Hungarian Empire, and Prussia — the latter eventually became part of a unified Germany.

In the century after their country disappeared, hundreds of thousands of Poles migrated overseas, so that by the outbreak of the First World War as many as four million lived within the United States and several hundred thousand more in Canada. Countless Polish-Americans were eager to fight on the side of the Allies, but the United States was not yet a participant in the conflict.

Canada was, however, and so in early 1917 leaders of the Polish-American community persuaded Canada to train a Polish army-in-exile, to be armed, equipped, and paid by France. This force, known as the Polish Blue Army, after the blue French uniforms they wore, was trained and assembled at Niagara-on-the-Lake in a facility that was called Camp Kosciuszko.

In total, almost twenty-two thousand men joined the Blue Army and helped to defeat the Central Powers in 1918. A newly independent Poland arose from the ashes of war. The battle-tested Blue Army was then shipped across Germany by train to defend its homeland against Russian invasion. Thousands of Polish-Americans gave their lives during the First World War and the Polish-Soviet War.

Even today, Poles have a fond connection to Niagara-on-the-Lake, where, many would argue, the seeds of a newly independent Poland were planted. Reminders of the Blue Army period in this historic community are easy to find.

The first stop for anyone interested in the Blue Army should be Butler's Barracks, a property with deep connections to military matters. Following the War of 1812, during which the riverside Fort George proved vulnerable to bombardment, the British built barracks and storehouses out of range of American guns. After Confederation, the site became the summer training ground for Canadian soldiers and militia.

During the Great War, Butler's Barracks became known as Camp Niagara, where thousands of Canadian soldiers were trained prior to 1917. When the Poles moved in, it was called Camp Kosciuszko.

NIAGARA HISTORICAL SOCIETY

The Prince of Wales Hotel in Niagara-on-the-Lake, Ontario, is rumoured to be haunted.

Camp Niagara was revived in the Second World War and again during the Korean War. Today, Butler's Barracks is a National Historic Site, and includes the barracks built in 1817, as well as a gun shed, officer's quarters, and quartermaster's store building. The parade ground where Polish soldiers drilled can also be seen.

Nearby, Fort George National Historic Site, a key site during the War of 1812, offers an earlier view of the area's military history. Re-enactments and other events take place at Fort George every summer.

Follow that with a visit to the Niagara Historical Museum, Ontario's oldest museum building (opened in 1906) and itself designated by the Ontario Heritage Trust as a building of provincial significance. Its eight thousand artifacts tell the story of Niagara-on-the-Lake from native settlement to the present day.

Included in the museum's collection are a number of artifacts connected with the Polish Blue Army, including First World War-era equipment and weaponry, Polish badges and insignia, and five sketches and paintings on loan from the Canadian War Museum that depict the life of Polish soldiers in training. Of particular interest is the Polonia Restituta medal, given by a grateful Polish government to Elizabeth Ascher, a local woman who selflessly exposed herself to illness by tending sick soldiers during a 1918 outbreak of Spanish influenza in the camp.

A somber reminder of the Polish soldiers who trained here is the Polish Military Cemetery, widely known as "Cmentarz Hallerczyków" (Haller's Blue Army Cemetery), located within St. Vincent de Paul Cemetery. There you'll find twenty-five headstones bearing the emblem of a white eagle, the symbol of a free Poland. The men lying in these graves — most of whom succumbed to influenza — have not been forgotten. Every year since the armistice, an annual pilgrimage of Polish-Canadians has been organized to honour those who died in the name of an independent Poland.

Visitors to Niagara-on-the-Lake can take advantage of the many historic lodgings in the town, such as the luxurious Pillar and Post Country Inn, a former fruit cannery where Polish soldiers were lodged, or the elegant Prince of Wales, a pre-Confederation hotel that is said to have a resident ghost.

An interpretor plays a maid baking cookies in the officers' kitchen at Fort George at Niagara-on-the-Lake, Ontario.

Haunted or not, visitors will appreciate the history of this quaint Ontario town.

Andrew Hind is a writer and historian. His latest book, co-authored with Maria Da Silva, is *Notorious Ontario: Outlaws, Gangsters and Criminals.*

ONTARIO TOURISM PARTNERSHIP CORPORATION

Youth Forum participants outside Rideau Hall, Ottawa.

Canada's Young Citizens need your vote!

Cast your ballot online for Canada's best young storytellers. *by Joel Ralph*

Canada's History Society is proud to present the 2015 class of Young Citizens. More than 150 young storytellers from across Canada have created their own history-themed videos, which are being posted at YoungCitizens.ca.

From June 11 to July 5, you can cast your vote online for your favourite videos to help determine this year's national winners. The top students will travel this fall to Ottawa to attend the Canada's History Youth Forum, held in conjunction with the Governor General's History Awards.

The Young Citizens program invites students from regional Heritage Fairs to create short videos about their projects. The students get the chance to go out into their communities, often interviewing historians, going behind the scenes at museums, or filming on location at historic sites.

Young Citizens is funded through the Department of Canadian Heritage and the generous support of Great-West Life, London Life, and Canada Life. Additional funding in 2014 from the Federal-Provincial-Territorial Working Group on Culture and Heritage allowed for the creation of a new Youth Forum in Ottawa. The Youth Forum invited twenty-two students — the top two from each province and territory that participated — to share their work over four days.

Highlights from the forum included a special VIP tour of Rideau Hall, a tour of Parliament Hill, and a Youth Forum at the Canadian War Museum where students developed ideas for commemorating Canada's 150th anniversary, which will take place on July 1, 2017. Everyone's favourite moment was trick-or-treating on Halloween in historical costumes at 24 Sussex Drive, at Rideau Hall, and in the surrounding neighbourhood.

The Young Citizens program demonstrates the exceptional work done by students, teachers, and volunteers at Heritage Fairs across Canada.

The first Heritage Fair was held in 1993, and the event has grown to more than eighty regional Heritage Fairs held in communities across the country. Last year more than 57,000 students across Canada created a Heritage Fair project.

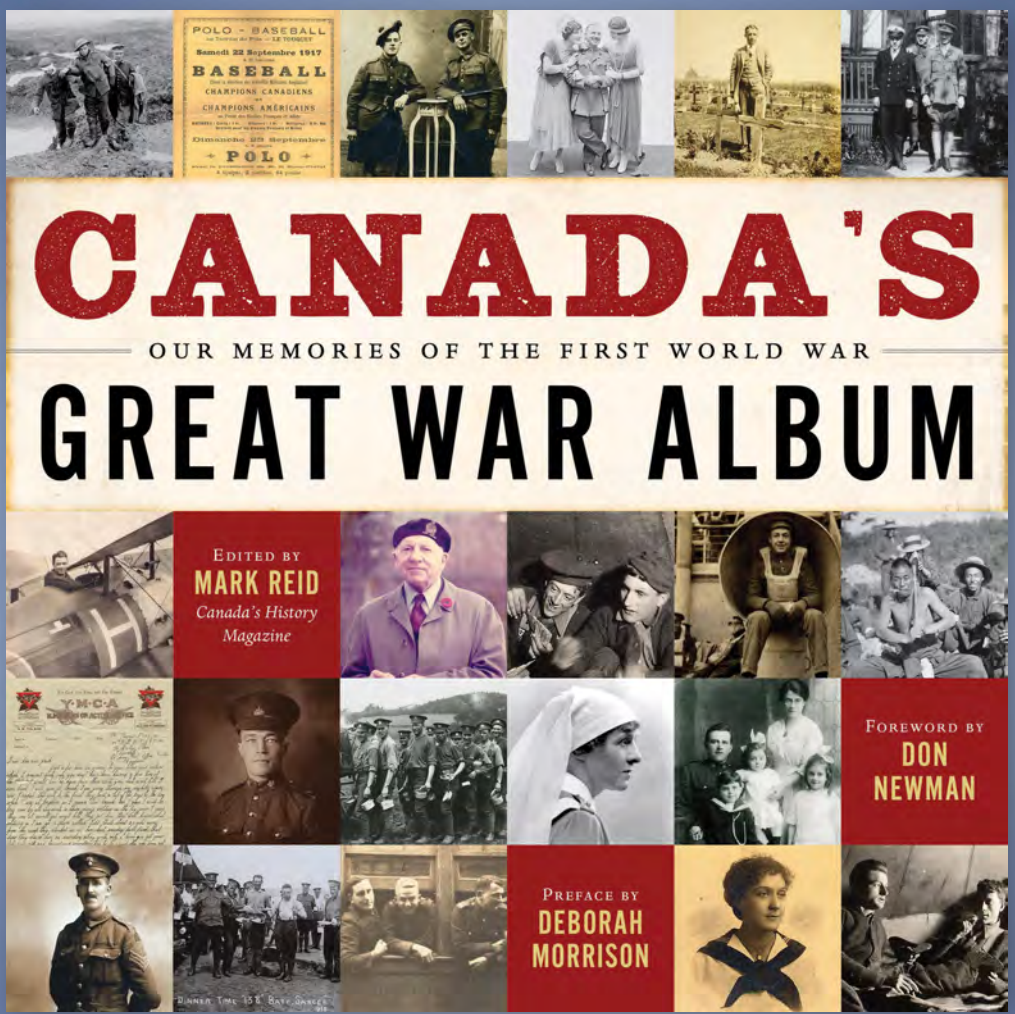
Young Citizens recipient Maude Couturier of Fredericton, New Brunswick, addresses the audience at the 2014 National History Forum, held last November in Ottawa.

We hope you visit YoungCitizens.ca to watch the videos, vote for your favourites, and support these remarkable students on their journey through the past!

Joel Ralph is the Director of Programs at Canada's History Society.

TOP: JAMES DYKSTRA. BOTTOM: VALERIE KEELER

100 YEARS LATER
THE WAR THAT CHANGED CANADA FOREVER
WILL NOT BE FORGOTTEN



A compelling and moving account of the First World War
told through the personal stories and photographs of Canadian families,
including contributions from Peter Mansbridge, Charlotte Gray,
J. L. Granatstein, Christopher Moore, Jonathan Vance, and Tim Cook.

harpercollins.ca

Double date

Family members celebrate a Depression-era double wedding in the east-Regina neighbourhood formerly called Germantown. Two sisters — Anastasia Bitz, left, and Barbara Bitz, right — were married on July 22, 1935. The photograph was taken at the family home of Anastasia's groom, Florian Stephan, who stands at her side, at the corner of 10th Avenue and Montreal Street. The house lost its yard when 10th Avenue (now Saskatchewan Drive) was widened, and it was later demolished.

The Germantown area of Regina developed around a public market beginning in the 1890s and was populated mainly by immigrants from central and eastern Europe. The Bitz family lived nearby on Montreal Street. The brides' father, Philip (barely visible in the group behind Anastasia), and mother, Mary (toward the right of the photo, smiling with her arm bent), had immigrated from Ukraine in 1913 and preferred moving to a city over life on a farm.

Also identified in the photo are Barbara's groom, William Kostyk (at her side), the brides' sister Christina (looking over the shoulders of Anastasia and Florian), and other members of the Bitz and Stephan families. To see the full photo, including the brides' younger brother Nick, visit CanadasHistory.ca/Magazine/Album.

Submitted by Thomas Grant of Vancouver. He is the son of Christina and nephew of the brides.

Do you have a photograph that captures a moment, important or ordinary, in Canada's history? If so, have it copied (please don't send priceless originals) and mail it to Album, c/o Canada's History, Bryce Hall, Main Floor, 515 Portage Avenue, Winnipeg, MB R3B 2E9. Or email your photo to album@CanadasHistory.ca. Please provide a brief description of the photo, including its date and location. If possible, identify people in the photograph and provide further information about the event or situation illustrated. To have your posted submission returned, please include a stamped, self-addressed envelope.

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